THE

PHILOSOPHICAL

DICTIONARY.

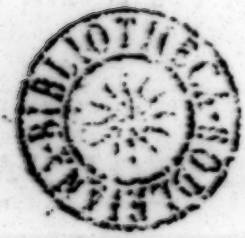
FROM THE FRENCH OF

M. DE VOLTAIRE.

A NEW AND CORRECT EDITION.

DUBLIN:
PRINTED BY BERNARD DORNIN,
NO. 9, GRAFTON-STREET,
(OPPOSITE EXCHEQUER-STREET.)

M,DCC,XCIII.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THE

PHILOSOPHICAL DICTIONARY.

ABRAHAM.

ABRAHAM is a name famous in Aſia-Minor and Arabia, like Thaut among the Egyptians, the firſt Zoroaſter in Perſia, Hercules in Greece, Orpheus in Thracia, Odin among the Northern nations, and many others, known rather by their celebrity than by any authentic hiſtory.—Here I ſpeak only of profane hiſtory; for as to that of the Jews, our teachers and our enemies, whom we believe and deteſt at the ſame time, the hiſtory of this people having manifeſtly been written by the Holy Ghoſt, we have for it all the ſentiments we ought. We here addreſs ourſelves only to the Arabs, who boaſt of being deſcended from Abraham by Iſhmael, and believe that this patriarch built Mecca, and that he died in this city. The truth is, that Iſhmael's progeny has been favoured by God infinitely more than that of Jacob. Both races, indeed, have produced robbers, but the Arabian robbers have prodigiouſly ſurpaſſed the Jewiſh. Jacob's deſcendants conquered only a very ſmall country, and that they afterwards loſt; whereas the deſcendants of Iſhmael have extended their conqueſts over a part of Europe, Aſia, and Africa; have

 founded

founded an empire greater than the Romans, and have driven the Jews from thoſe holes of theirs which they called *The Land of Promiſe*.

To judge of things only by the inſtances of Modern hiſtories, it is not likely that Abraham ſhould have been the father of two nations ſo very different. We are told that he was born in Chaldea, the ſon of a poor potter, who ſubſiſted by making little earthen idols. Now, how ſhould this potter's ſon go and found Mecca, at the diſtance of three hundred leagues, and over impracticable deſarts? If he was a conqueror, he certainly would have bent his arms againſt the fine country of Aſſyria; and if only a poor man, as repreſented to us, he could hardly found kingdoms in foreign parts. His only monarchy muſt have been his home.

Geneſis makes him ſeventy-five years of age when he left the country of Haran, after the death of his father Terah the potter: But the ſame book ſays, that Terah having begotten Abraham in his ſeventieth year, he lived to the age of two hundred and five years, and that Abraham did not leave Haran till after his father's deceaſe: thus from *Geneſis* itſelf it is clear, that Abraham, when he left Meſopotamia, was an hundred and thirty-five years of age; and he only went from one idolatrous country to another, called *Sichem*, in Paleſtine. And wherefore did he go thither? Why leave Euphrates' fertile banks for ſo rocky, ſo barren a country as that of Sichem, and withal ſo remote? The Chaldean tongue muſt have been very different from that of Sichem, neither was it a trading place. Sichem is above an hundred leagues from Chaldea, and with many deſarts to paſs through: But God ordered him on this journey, intending to ſhew him the country which

which his iſſue were to poſſeſs many centuries after him. The reaſons of ſuch a journey are what the human mind can never conceive.

No ſooner has he reached the little rocky country of Sichem than a famine obliges him as haſtily to decamp, and he goes away to Egypt in queſt of a ſubſiſtence. Memphis lies two hundred leagues from Sichem; now, is it natural to go for corn ſo very far, and where one knows nothing of the tongue? Theſe are odd peregrinations for a man near an hundred and forty years old.

With him he brings to Memphis his wife Sarah, who in age was little more than a child to him, being only in her ſixty-fifth year. As ſhe had a great ſhare of beauty, he was for turning it to account. Make as if you were only my ſiſter, ſaid he to her, that I may have kindneſs ſhewn to me for your ſake. He rather ſhould have ſaid to her, Make as if you were my daughter.—The king became ſmitten with young Sarah, and gave her ſham brother abundance of ſheep, oxen, he-aſſes, ſhe-aſſes, camels, and men-ſervants and maid-ſervants; a proof that Egypt, even then, was a very powerful and well-policed, and, conſequently, a very ancient kingdom; and that brothers coming to make a tender of their ſiſters to the kings of Memphis were magnificently rewarded.

Young Sarah had, according to Scripture, reached her ninetieth year, when God promiſed her that Abraham, then full an hundred and ſixty, ſhould get her with child within the twelvemonth.

Abraham, being fond of travelling, went into the frightful wilderneſs of Kadeſh with his pregnant wife, who, it ſeems, was ſtill ſo young and pretty as to kindle in a king of this wilder-

neſs the like paſſion which the Egyptian monarch had felt for her.

The Father of the Faithful here enjoined her the ſame lie as in Egypt: and thus his wife, paſſing for his ſiſter, got more cattle and ſervants; ſo that Sarah turned out no inconſiderable fortune to him. Commentators having written a prodigious number of volumes to juſtify Abraham's conduct, and reconcile chronology, to thoſe commentaries we muſt refer the reader. They are all the works of men of great parts and ſagacity, conſummate metaphyſicians, void of all prepoſſeſſion, and fartheſt in the world from any thing of pedantry.

ANGEL.

ANGEL, in Greek, a *Meſſenger*. It matters little to be informed that the Perſians had their Peries, the Hebrews their Malacs, and the Greeks their Demonoi.

But what may, perhaps, be more intereſting to know is, that the ſuppoſition of intermediate beings between the Deity and us prevailed among the firſt men. Theſe are the demons and genii feigned by antiquity. Man has always made the gods in his own likeneſs. As princes were ſeen to ſignify their orders by meſſengers, the Deity, of courſe, alſo diſpatches couriers and meſſengers.

The Hebrews, that choſen people, under the immediate guidance of the Deity itſelf, at firſt gave no names to the angels, whom God, after ſome time, was pleaſed to ſend to them; but during their captivity in Babylon they borrowed the names uſed by the Chaldeans. The firſt

firſt word we hear of Michael and Gabriel is in Daniel, then a ſlave among thoſe people. Tobias, a Jew who lived at Nineveh, knew the angel Raphael, who took a journey with his ſon, to help him in getting a ſum of money due to him by Gabael, likewiſe a Jew.

In the Jewiſh laws, that is in *Leviticus* and *Deuteronomy*, not the leaſt mention is made of the exiſtence of angels, much leſs of worſhipping them; accordingly the Sadducees believed in no ſuch thing.

But in the hiſtories of the Jews they frequently occur. Theſe angels were corporeal, and with wings at their back, as the Mercury of the Pagans had at his heels. Sometimes they concealed their wings under their apparel. Bodies they ſurely had, for they ate and drank; and the inhabitants of Sodom were for abuſing the angels who had come on a viſit to Lot.

The ancient Jewiſh tradition, according to Ben Maimon, makes ten degrees or orders of angels. 1. The Chaios Acodeſh, *pure, holy.* 2. The Oſamins, *rapid.* 3. The Oralim, *the ſtrong.* 4. The Chaſmalim, *the flames.* 5. The Seraphim, *ſparks.* 6. The Malachim, *angels, meſſengers, deputies.* 7. The Eloim, *the gods,* or *judges.* 8. The Ben Eloim, *children of the gods.* 9. Cherubim, *images.* 10. Ychim, *the animated.*

The hiſtory of the fall of the angels is not to be met with in the books of Moſes. The firſt word of it is in the prophet *Iſaiah*, who, in a divine rapture, calls out to the king of Babylon, "What is become of the Exacter of tributes? the fir-trees and cedars rejoice at thy overthrow: how art thou fallen from heaven, O Helel, thou morning ſtar!" This Helel has

been rendered by the Latin word *Lucifer:* the appellation of Lucifer has afterwards been allegorically transferred to the prince of the angels who dared to make war in heaven. And, laſtly, this name originally ſignifying *Phoſphorus*, and the *dawn of day*, is come to denote the devil.

The Chriſtian religion is founded on the fall of the angels: the rebels were tumbled down from the ſpheres of bliſs into hell, in the centre of the earth, and became devils. A devil tempted Eve under the figure of a ſerpent, and brought damnation upon mankind, till Jeſus came to deliver them, triumphing over the devil, who, however, ſtill tempts us. Yet is this fundamental tradition to be found only in the apocryphal book of Noah, and there quite differently from the received traditions.

St. Auſtin, in his hundred and ninth letter, expreſsly attributes ethereal or very thin bodies both to good and bad angels. Pope Gregory II. has reduced the ten degrees of Jewiſh angels to nine choirs, or nine hierarchies or orders; theſe are the Seraphim, the Cherubim, Thrones, Dominions, Virtues, Powers, Principalities, Archangels, and laſtly, the Angels, from whom the other eight hierarchies receive their appellation.

The Jews had in the temple two cherubims, each with two heads; one of an ox, the other of an eagle, with ſix wings: but for ſome time paſt they have been painted as a flying head, with two little wings under the ears, as angels and archangels are under the figure of young perſons, with two wings at their back. As to the thrones and dominions, the pencil has not yet preſumed to meddle with them.

St.

St. Thomas, queſtion 118, article II. ſays, That the thrones are as near to God as the cherubim and ſeraphim, becauſe it is on them that God ſits. Scotus has computed the angels to amount to a thouſand millions. The ancient mythology of good and bad genii having ſpread itſelf into Greece, and ſo on to Rome, it has there been ſanctified, and to every man has been aſſigned a good and evil angel; one aſſiſting him, and the other annoying him, from his cradle to his coffin: but whether theſe good and evil angels continually ſhift ſtations from one to another, or whether they are relieved by others of their order, is not yet known. Hereupon St. Thomas's ſummary of divinity may be conſulted.

Neither is it exactly known where the angels keep themſelves, whether in the air, the void, or the planets. This God has thought fit to conceal from us.

ANTHROPOPHAGI; or, *Man-eaters.*

THAT there have been Anthropophagi, or man-eaters, is but too true; ſuch were found in America, and there may be ſome ſtill; and in ancient time it was not the Cyclops alone who ſometimes fed upon human fleſh. Juvenal relates, that among the Egyptians, that people ſo famous for their laws, ſo wiſe and ſo very devout as to worſhip crocodiles and onions, the Tintirites ate one of their enemies who had fallen into their hands. And this is not a tale on hearſay; this inhuman act was committed almoſt under his eyes, he being then in Egypt, and but a little way from Tintira. He farther quotes the

the Gaſcons and the Sagontines, who uſed to eat their countrymen.

In 1725, four Miſſiſſipi ſavages were brought to Fountainbleau, where I had the honour of converſing with them. One being a lady of the country, I took the liberty to aſk, whether ſhe had ever eaten men? to which, with an unconcerned frankneſs, ſhe anſwered in the affirmative. On my appearing ſomething ſhocked, ſhe excuſed herſelf, ſaying, that it was better, after killing an enemy, to eat him, than to leave him to be devoured by beaſts; and that conquerors deſerved the preference. We in pitched battles or encounters kill our neighbours, and, for a moſt ſcanty hire, prepare a moſt plentiful meal for ravens and worms. Herein it is that lies the horror, here is the guilt: what ſignifies it to a dead man whether he is eaten by a ſoldier, or a crow, or a dog?

We ſhew a greater reſpect to the dead than the living; but both claim our regard. The policed nations, as they are called, were in the right not to ſpit their enemies, as from eating neighbours they would ſoon come to eat countrymen, by which the ſocial virtues would be reduced to a low ebb. But the policed nations, far from having been always ſo, were, for a long time, wild and ſavage, and amidſt the multitude of revolutions in this globe, the human race has been ſometimes very numerous, ſometimes very thin. The preſent caſe of the elephants, lions, and tygers, whoſe ſpecies are very much decreaſed, has been that of man. In times when a country was bare of inhabitants, they lived chiefly by hunting; ſcarce any other arts or trades were known among them; and the cuſtom of feeding on what they had killed almoſt naturally led them to treat their enemies

enemies like their deer and boars. The ſacrifice of human victims was the effect of ſuperſtition; the eating of them was owing to neceſſity.

Which is the greater crime, to hold a ſolemn aſſembly, in order to plunge a knife, by way of honouring the Deity, into the heart of a beautiful girl, adorned with fillets and ribbons, or to pick the bones of an ugly fellow whom we have killed in our own defence?

Yet we have more inſtances of ſacrificing girls and boys than of eating them; there is ſcarce a known nation where ſuch ſacrifices have not obtained. Among the Jews it was called the Anathema; this was a real ſacrifice; and the 27th chapter of *Leviticus* enjoins not to ſpare the ſouls which have been devoted; but in no place are they ordered to eat them; they are only threatened with it: and Moſes, as we have ſeen, ſays to the Jews, that if they fail in obſerving his ceremonies, they ſhall not only be plagued with the itch, but that mothers ſhall eat their children. In Ezekiel's time, indeed, the eating of human fleſh muſt have been common among the Jews, as he foretels them, in chap. xxxix. that God will give them not only to eat the horſes of their enemies, but even the riders, and the other great warriors. This is clear and poſitive; and indeed why might not the Jews have been man-eaters, ſince this only was wanting to render the choſen people of God the moſt abominable upon earth?

I have read, in the anecdotes of the hiſtory of England, in Cromwell's time, of a woman who kept a tallow-chandler's ſhop at Dublin, whoſe candles were remarkably good, and made of the fat of Engliſhmen. Some time after,

ter, one of her cuſtomers complaining that her candles were not ſo good as uſual, Why, ſaid ſhe, for this month paſt I have had few or no Engliſhmen. I would fain know who was moſt guilty; they who murdered the Engliſh, or this woman who made ſuch good candles of their tallow?

APIS.

WAS it as a god, as a ſymbol, or as an ox, that Apis was worſhipped at Memphis? I am inclined to think that it was as a god by the Fanatics, and only as a mere ſymbol by the wiſe, whilſt the ſtupid people worſhipped the ox. Was it well in Cambyſes, when he had conquered Egypt, to kill this ox with his own hands? why not? He gave the weak to ſee, that their god might be roaſted, and Nature not ſtir a finger to revenge ſuch a ſacrilege. The Egyptians have been greatly cried up; but I, for my part, ſcarce know a more contemptible people. There muſt ever have been, both in their temper and government, ſome radical vice, by which they have been kept in a perpetual ſervitude. I allow, that in thoſe times of which we have ſcarce any knowledge, they over-ran the earth; but ſince the Hiſtorical ages, they have been ſubdued by all who thought it worth their while; by the Aſſyrians, the Perſians, the Greeks, the Romans, the Arabians, the Mamelucs, the Turks; in ſhort, by every body except our *Croiſes*, theſe being more imprudent than the Egyptians were cowardly. It was the corps of Mamelucs which defeated the French. Perhaps

haps there are but two tolerable things in this nation; the firſt, a freedom of conſcience; they who worſhipped an ox, never compelling thoſe who worſhipped a monkey to change their religion: the ſecond, the hatching of chickens in ovens.

We have many pompous accounts of their pyramids; but theſe very pyramids are monuments of their ſlavery; for the whole nation muſt have been made to work on them, otherwiſe ſuch unwieldy maſſes could never have been finiſhed. And what is the uſe of them? Why, forſooth, in a little room within them is kept the mummy of ſome prince or governor, which his ſoul is, at the term of a thouſand years, to re-animate. But if they expected this reſurrection of the bodies, why take out the brain before embalming them? Were the Egyptians to riſe again without brains?

THE APOCALYPSE.

JUSTIN MARTYR, who wrote in the year 170 of our æra, is the firſt that mentions the Apocalypſe, attributing it, in his dialogue with Tryphon, to the apoſtle John the Evangeliſt. This Jew aſks him, Whether he does not believe that Jeruſalem is one day to be reſtored in all its former ſplendour? Juſtin anſwers him, That it is the belief of all Chriſtians who have a right way of thinking. "There was," ſays he, "among us a reſpectable per-
"ſon named John, one of Jeſus' twelve apoſtles;
"he has foretold that the faithful ſhall dwell
"a thouſand years in Jeruſalem."

The

The thouſand years reign went current a long time among the Chriſtians, and this period was in great repute among the Gentiles. At the end of a thouſand years the ſouls of the Egyptians returned into their bodies; the ſouls in Virgil's Purgatory underwent a purification for the ſame ſpace of time, *et mille per annos.* The Millenarian New Jeruſalem was to have twelve gates, in remembrance of the twelve apoſtles; the form ſquare; the length, breadth, and heighth, twelve thouſand ſtades, that is, five hundred leagues; ſo that the houſes muſt have been five hundred leagues high: this could not but make it, to thoſe living in the upper ſtorey, ſomewhat troubleſome: but, however, this is what the *Apocalypſe* ſays, ch. xxi.

Though Juſtin be the firſt who attributes the *Apocalypſe* to St. John, ſome perſons diſallow his teſtimony, ſeeing, in the ſame dialogue with the Jew Tryphon, he ſays, that, according to the apoſtle's narrative, at Jeſus Chriſt's going down into Jordan, the waters of that river boiled, and were all in a flame; yet not a jot of this is to be found in the Apoſtolic writings.

The ſame St. Juſtin confidently cites the oracles of the Sybils, and farther pretends to have ſeen the remains of the little houſes in the Pharos of Egypt, where the ſeventy-two interpreters were ſhut up in Herod's time. For ſuch an aſſertion the author ſeems to have been himſelf a proper ſubject for confinement.

St. Irenæus, next in ſucceſſion, and who alſo held the Millennium, ſays, that he was informed by an old man, that St. John compoſed the *Apocalypſe:* but it has been objected to St. Irenæus, that he has written there can be but four

four goſpels, as there are but four parts of the world, and four cardinal winds, and that Ezekiel ſaw only four beaſts. This reaſoning he calls a demonſtration; and it muſt be owned, that Irenæus' demonſtrating carries as much weight as Juſtin's ſeeing.

Clement of Alexandria, in his *Electa*, mentions only an Apocalypſe of St. Peter's, which was highly reſpected. Tertulian, a warm ſtickler for the Millennium, not only affirms that St. John has predicted this reſurrection and reign in the city of Jeruſalem, but that this Jeruſalem was then forming in the air; that all the Chriſtians in Paleſtine, and the very Pagans, had ſeen it forty nights ſucceſſively; but unluckily this city diſappeared at day-light.

Origen, in his preface to St. *John's Goſpel*, quotes the oracle of the *Apocalypſe*, but he likewiſe quotes the oracles of the Sybils: yet St. Dionyſius of Alexandria who wrote about the middle of the third century, ſays, in one of his fragments, preſerved by Euſebius, that almoſt all the doctors rejected the *Apocalypſe* as a ſenſeleſs book; that, inſtead of being written by St. John, the author of it was one Cerinthus, who borrowed a reſpectable name, to give the greater weight to his chimeras.

The council of Laodicea, held in 360, did not admit the *Apocalypſe* among the canonical books; and it was ſomething odd that Laodicea, a church to which the *Apocalypſe* was directed, ſhould reject a treaſure particularly appointed for it; and even the biſhop of Epheſus, a member of this council, ſhould alſo reject this book of St. John, though buried in his metropolis.

It was viſible to all that St. John kept ſtirring in his grave; the earth continually heaving

and falling; yet the ſame perſons who were ſure that St. John was not actually dead, were alſo ſure that St. John did not write the *Apocalypſe*. But the Millenarians tenaciouſly perſiſted in their opinions. Sulpicius Severus, in his Sacred Hiſtory, book IX. calls thoſe who did not hold the *Apocalypſe* mad and impious. At length, after many doubts and controverſies, and council claſhing with council, Sulpicius's opinion prevailed; and the point having undergone a thorough diſcuſſion, the church (from whoſe judgment there lies no appeal) has decided the *Apocalypſe* to have been indiſputably written by St. John.

Every Chriſtian ſect has attributed to itſelf the prophecies contained in this book. The Engliſh have found in it the revolutions of Great Britain; the Lutherans the diſturbances in Germany; the French reformed in the reign of Charles IX. and the regency of Catherine de Medicis: and they are all equally in the right. Boſſuet and Newton have both commented on the *Apocalypſe:* but after all, the eloquent declamations of the former, and the ſublime diſcoveries of the latter, have done them much greater honour than their comments.

ATHEIST, ATHEISM.

FORMERLY he who was poſſeſſed of any ſecret in an art ran great riſque of being looked upon as a ſorcerer: every new ſect was accuſed of murdering infants in the celebration of its myſteries; and every philoſopher who departed from the jargon of ſchools, Fanatics and cheats

cheats never failed to charge with Atheiſm, and ignorant and weak judges ſo ſurely paſſed ſentence on them.

Anaxagoras took upon him to affirm, that the ſun is not guided by Apollo ſitting in a car drawn by four mettleſome ſteeds: on this he is exclaimed againſt as an Atheiſt, and obliged to fly his country.

Ariſtotle, being accuſed of Atheiſm by a prieſt, and not able to procure juſtice against his accuſer, withdraws to Chalchis. But in all the hiſtory of Greece there is not a more heinous tranſaction than the death of Socrates.

Ariſtophanes, (he whom commentators admired becauſe he was a Greek, not conſidering that Socrates was alſo a Greek,) Ariſtophanes, I ſay, was the firſt who brought the Athenians to account Socrates an Atheiſt.

This comic poet, who is neither comic nor a poet, would not have been allowed, among us, to have exhibited farces at St. Lawrence's fair. To me he ſeems more contemptible, more low-lived and ſcurrilous, than Plutarch makes him, who ſpeaks of him in this manner: "Ariſtophanes's language is, indeed, that of a "wretched quack, full of the loweſt and moſt "diſagreeable points and quirks: he cannot "raiſe a laugh among the very vulgar, and to "perſons of judgment and honour he is quite "inſupportable: his arrogance is beyond all "bearing, and all good people deteſt his ma-"lignity."

So this, by the bye, is the buffoon whom Madam Dacier, amidſt all her admiration of Socrates, can find in her heart to admire. This is the man who remotely prepared the poiſon by which infamous judges put an end to the

exiſtence of the moſt virtuous man then living in Greece.

The tanners, the ſhoe-makers, and ſempſtreſſes of Athens, were hugely diverted with a farce where Socrates, being hauled up into the air in a baſket, proclaims, that there is no God, and makes his boaſt, that he had ſtole a cloak whilſt he was teaching philoſophy.—Such a people, and whoſe bad government could countenance ſuch ſcandalous licentiouſneſs, well deſerved what has happened to them, to be brought under ſubjection to the Romans, and to be at preſent ſlaves to the Turks.

We ſhall paſs over the common ſpace of time between the Roman commonwealth and our days; obſerving only, that the Romans, who were much wiſer than the Greeks, never moleſted any philoſopher for his opinion. It was not ſo among the barbarous nations who ſeated themſelves in the Roman empire. The emperor Frederick II. having ſome difference with the popes, was immediately arraigned of Atheiſm, and reported to have been, jointly with his Chancellor de Vencis, the author of the book intitled *The Three Impoſtors*.

Our Chancellor de l'Hoſpital, that excellent man, was branded as an Atheiſt, becauſe he oppoſed perſecutions; *Homo doctus ſed veras atheos* *. A Jeſuit, Garaſſe, as much below Ariſtophanes as the latter was below Homer; a wretch, whoſe name is become ridiculous among the very Fanatics, makes every body Atheiſts; at leaſt this is the appellation he gives to all who have incurred his diſpleaſure. With

* Commentarium Rerum Gallicarum, l. xxviii.

him

him Theodore de Beze is an Atheiſt, and he it is who led the people into an error concerning Vanini.

Vanini's wretched end raiſes no indignation or pity like that of Socrates. This Italian was only an inſignificant pedant; yet was he no Atheiſt, for which he ſuffered, but as far from it as a man could be.

He was a poor Neapolitan churchman, a kind of preacher and profeſſor of divinity, a vehement diſputer in quiddities and univerſals; *et utrum chimera bombinans in vacuo poſſit comedere ſecundas intentiones.* There was nothing in him which looked towards Atheiſm; and his ideas of God are perfectly agreeable to the moſt ſound and moſt approved theology. "God "is his beginning and end, the Father of "born, in no need of either; eternal without "exiſting in time, every where preſent, without "being in any place. To him there is neither "paſt nor future, ſpace nor time; the Crea-"tor and Governor of all things; immuta-"ble, infinite without parts; his power is his "will, *&c.*"

Vanini was for reviving the fine thought of Plato, eſpouſed by Averroes, that God had created a chain of beings from the moſt minute to the largeſt, and the laſt link of which is faſtened to his eternal throne: a notion which, though it has more of ſublimity than truth, is as far from Atheiſm as ſomething is from nothing.

He travelled to diſpute and make his fortune; but unluckily, diſputing is the very oppoſite road to fortune; every perſon againſt whom one enters the liſt being thus made a rancorous and irreconcilable enemy. Hence Vanini's misfortunes; his heat and rudeneſs in diſputing brought on him the hatred of ſome

divines; and having a quarrel with one Francon, or Franconi, this man, being connected with his enemies, charged him with being an Atheiſt, and teaching Atheiſm.

Thus Francon, or Franconi, ſupported by ſome witneſſes, had the barbarity, when confronted with Vanini, to maintain, with aggravations, the whole of what he had advanced; whereas Vanini, being interrogated what he thought of the exiſtence of God? made anſwer, That, agreeable to the church, he worſhipped one God in three perſons: and taking up a ſtraw, which lay on the ground, "This," ſays he, "ſufficiently proves that there is a "Creator;" then made a very fine ſpeech on vegetation and motion, and the neceſſity of a Supreme Being, without whom there could be neither motion nor vegetation.

The preſident Gramont gives us an account of this ſpeech in his hiſtory of France, now ſcarce known; and this hiſtorian, from an inconceivable prepoſſeſſion, will have it, that Vanini ſpoke only out of "vanity or fear, and not "from a ſincere perſuaſion."

What grounds could the Preſident Gramont have for ſuch a raſh and ſanguinary judgment? It is manifeſt, that, on Vanini's anſwer he ought to have been cleared of the charge of Atheiſm. But what was the iſſue? This unhappy foreign prieſt dabbled likewiſe in phyſic: a large living toad, which he kept in a veſſel of water, being found at his houſe, was made uſe of to charge him with ſorcery, and the toad was ſaid to be the only deity he worſhipped. Several paſſages of his books were wreſted to an impious meaning; than which nothing is more eaſy and more common, taking the objection for anſwers, putting a malicious conſtruction

ſtruction on every ambiguous phraſe, and miſrepreſenting innocent expreſſions. At length his enemies extorted from the judges a capital ſentence againſt him.

This death could not be juſtified without accuſing this unfortunate creature of moſt horrid crimes; and one Merſenne, a Minim, a name quite ſuitable to his character, has been ſo mad as to affirm in print, that Vanini ſet out from Naples, with twelve of his apoſtles, to go and convert all nations to Atheiſm. Such incongruity! How could a poor prieſt have twelve men in his pay? how ſhould he have prevailed with twelve Neapolitans to undertake an expenſive journey, and at the hazard of their lives, for the ſake of diſſeminating this abominable doctrine? Could a poor prieſt afford to hire twelve preachers of Atheiſm? This is ſuch an abſurdity as never came into any one's mind but Father Merſenne. But from him the tale has been repeated over and over; the journals and hiſtorical dictionaries have been ſtained and ſullied with it; and the public, who are fond of extraordinary things, have greedily ſwallowed it.

Bayle himſelf, in his *Miſcellaneous Thoughts*, ſpeaks of Vanini as an Atheiſt, making uſe of him in ſupport of his paradox, "That a ſo-"ciety of Atheiſts can ſubſiſt." He affirms that Vanini was a man of very regular morals, and died a martyr to his philoſophical opinions. Now, in both is he miſtaken; Vanini though a prieſt, in his Dialogue, written in imitation of Eraſmus, does not hide from us that he had a miſtreſs named *Iſabella*; he was both a free liver and a free writer, but he was no Atheiſt.

A century after his death, the learned La Croze, and another under the name of Philalethes,

lethes, wrote a vindication of him; but the memory of a poor Neapolitan being what few give themſelves any concern about, theſe ingenious perſons might have ſaved themſelves that trouble.

The Jeſuit Hardouin, with all Garaſſe's raſhneſs, but much more learning, in his *Athei detecti*, accuſes the Deſcartes, the Arnaulds, the Paſcals, the Nicolas, the Malebranches, of Atheiſm; but it was their good fortune to come to a better end than poor Vanini.

From all theſe facts I now proceed to Bayle's moral queſtion, "Whether a ſociety of Atheiſts could ſubſiſt?" And here let us previouſly obſerve the enormous contradiction of men in their diſputes: they who moſt furiouſly inveighed againſt Bayle's opinion, they who have with greater rancour denied the poſſibility of a ſociety of Atheiſts, have ſince as conſiderably maintained, that Atheiſm is the eſtabliſhed religion of China.

They are certainly very little acquainted with China; for had they only read an edict of the emperors of that vaſt country, they would have ſeen that theſe edicts are like ſermons, frequently making mention of the Supreme Being, as governing, puniſhing, and rewarding.

At the ſame time they are no leſs miſtaken concerning the impoſſibility of a ſociety of Atheiſts; and I wonder how Mr. Bayle came to overlook a ſtriking example, which would have given a deciſive victory to his cauſe.

Why is a ſociety of Atheiſts thought impoſſible? Becauſe it is thought that men under no reſtraint could never live together; that laws avail nothing againſt ſecret crimes; and that there muſt be an avenging God, puniſhing in this

this world or the other thoſe delinquents who have eſcaped human juſtice.

Though Moſes' laws did not teach a life to come, did not threaten any puniſhments after death, and did not leave the primitive Jews the leaſt inſight into the immortality of the ſoul, ſtill the Jews, ſo far from being Atheiſts, ſo far from denying a divine vengeance againſt wickedneſs, were the moſt religious men on the face of the earth. They not only believed the exiſtence of an eternal God, but they believed him to be ever preſent among them; they dreaded being puniſhed in themſelves, in their wives, in their children, in their poſterity, to the fourth generation; and this was a very powerful reſtraint.

But among the Gentiles, ſeveral ſects had no curb; the Sceptics doubted of every thing; the Epicureans held that the Deity could not concern himſelf about human affairs, and, in reality, they did not allow of any Deity; they were perſuaded that the ſoul is not a ſubſtance, but a faculty born and periſhing with the body: conſequently the only check was morality and honour. The Roman ſenators and knights were downright Atheiſts; as neither to fear or expect any thing from the gods amounts to a denial of their exiſtence: ſo that the Roman ſenate, in Cæſar and Cicero's time, was, in fact, an aſſembly of Atheiſts.

That great orator, in his ſpeech for Cluentius, ſays to a full ſenate, "What hurt does death do "to him? All the idle tales about hell none "of us give the leaſt credit to; then what has "death deprived him of? Nothing but the feel-"ing of pain."

Does not Cæſar, Catiline's friend, in order to ſave that wretch from an indictment brought againſt

againſt him by the ſame Cicero, object, that to put a criminal to death is not puniſhing him; that death is nothing, that it is only the end of our ſufferings; that it is rather a happy than a fatal moment? And did not Cicero and the whole ſenate yield to thoſe arguments? ſo that the conquerors and legiſlatures of the known univerſe were evidently a ſociety of men without any fear of God, and thus were real Atheiſts. Bayle afterwards examines whether idoatry be more dangerous than Atheiſm? whether the diſbelief of a Deity be more criminal than the having unworthy opinions of him? And herein he is of Plutarch's mind, thinking a diſbelief preferable to an ill opinion. But, with ſubmiſſion to Plutarch, nothing can be more evident, than that it was infinitely better for the Greeks to ſtand in awe of Ceres, Neptune, and Jupiter, than to be under no manner of awe; the ſacredneſs of oaths is manifeſtly neceſſary, and they who hold that perjury will be puniſhed, are certainly more to be truſted than thoſe who think that a falſe oath will be attended with no ill conſequence. It is beyond all queſtion, that in a policed city, even a bad religion is better than none.

Bayle, therefore, ſhould rather have examined which is the more dangerous, Fanaticiſm, or Atheiſm; Now Fanaticiſm is certainly a thouſand times more miſchievous; for Atheiſm ſtimulates to none of theſe ſanguinary procedures for which Fanaticiſm is notorious; if Atheiſm does not ſuppreſs crimes, Fanaticiſm incites to the commiſſion of them. Allowing the author of *Commentarium Rerum Gallicarum*, that Chancellor de l'Hoſpital was an Atheiſt, ſtill the laws he made are wiſe and good, and all his councils tended to moderation and concord.

concord. The Fanatics committed the maſſacre of St. Bartholomew. Hobbes was accounted an Atheiſt, yet he led a quiet harmleſs life, whilſt the Fanatics were deluging England, Scotland, and Ireland with blood. Spinoſa was not only an Atheiſt, but taught Atheiſm: yet who can ſay he had any hand in the juridical murder of Barnewelt? It was not he who tore the two De Witts to pieces, and broiled and ate their fleſh.

Atheiſts, for the moſt part, are men of ſtudy, but bold and erroneous in their reaſonings; and not comprehending the creation, the original of evil, and other difficulties, have recourſe to the hypotheſis of the eternity of things, and of neceſſity.

The ſenſualiſt and the ambitious have little time for ſpeculation, or to embrace a bad ſyſtem: to compare Lucretius with Socrates is quite out of their way. Such is the preſent ſtate of things among us!

It was otherwiſe with the ſenate of Rome, which almoſt totally conſiſted of Atheiſts both in theory and practice, believing neither in Providence nor a future ſtate. It was a meeting of philoſophers, of votaries to pleaſure and ambition; all a very dangerous ſet of men, and who, accordingly, overturned the republic.

I would not willingly lie at the mercy of an Atheiſtical prince, who might think it his intereſt to have me pounded in a mortar: I am very certain that would be my fate. And, were I a ſovereign, I would not have about me any Atheiſtical courtiers, whoſe intereſt it might be to poiſon me, as then I muſt every day be taking alexipharmies; ſo neceſſary is it both for princes and people, that their minds be thoroughly imbibed with an idea of a Supreme

preme Being, the Creator, Avenger, and Rewarder.

Theſe are Atheiſtical nations, ſays Bayle, in his *Thoughts on Comets*. The Caffres, the Hottentots, the Topinamboux, and many other petty nations, have no god: that may be, but it does not imply that they deny the exiſtence of a Deity; they neither deny nor affirm; they have never heard a word about him. Tell them there is a God, they will readily believe it; tell them that every thing is the work of Nature, and they will as cordially believe it. You may as well ſay, that they are Anti-Carteſians as to call them Atheiſts. They are mere children; and a child is neither Atheiſt nor Theiſt: he is nothing.

What are the inferences from all this? That Atheiſm is a moſt pernicious monſter in ſovereign princes, and likewiſe in ſtateſmen, however harmleſs their life be: becauſe from their cabinet they can make their way to the former; that if it be not ſo miſchievous as Fanaticiſm, it is almoſt ever deſtructive of virtue. I congratulate the preſent age, on there being fewer Atheiſts now than ever: philoſophers having diſcovered, that there is no vegetable without a germ, no germ without deſign, &c. and that corn is not produced by putrefaction.

Some unphiloſophical geometricians have rejected final cauſes; but they are admitted by all real philoſophers; and to uſe the expreſſion of a known author, "A catechiſm makes God "known to children, and Newton demonſtrates "him to the learned."

BAPTISM.

BAPTISM is a Greek word ſignifying *immerſion*. Men, being ever led by their ſenſes, eaſily came to fancy that what waſhed the body likewiſe cleanſed the ſoul. In the vaults under the Egyptian temples were large tubs for the ablutions of the prieſts, and the initiated. The Indians, from time immemorial purified themſelves in the Ganges, and the ceremony ſtill ſubſiſts among them. The Hebrews adopted it, baptizng all proſelytes who would not ſubmit to be circumciſed; eſpecially the women, as exempt from the operation, except in Ethiopia only, were baptized; it was as regeneration, it imparted a new ſoul among them, as in Egypt. Concerning this, ſee Epiphanius, Maimonides, and the Gemara.

John baptized in the Jordan; he baptized even Jeſus Chriſt himſelf, who, however, never baptized any one, yet was pleaſed to conſecrate this ancient ceremony. All ſigns are of themſelves indifferent, and God annexes his grace to ſuch as he thinks fit to chuſe. Baptiſm ſoon became the principal rite, and the ſeal of Chriſtianity. The firſt fifteen biſhops of Jeruſalem were all circumciſed, and there is no certainty of their having ever been baptized.

In the firſt ages of Chriſtianity this ſacrament was abuſed, nothing being more common than to delay baptiſm till the agony of death. Of this the Emperor Conſtantine is no ſlight proof. This was his way of reaſoning: Baptiſm waſhes away all ſin, ſo that I may kill my wife, my ſon, and all my relations, then I'll get myſelf baptized, and ſo go to heaven; and he acted accordingly. Such an inſtance

carried danger with it, and, by degrees, the cuſtom of delaying the ſacred laver till death wore off.

The Greeks always adhered to baptiſm by immerſion; but the Latins, towards the end of the eighth century, having extended their religion over Gaul and Germany, and ſeeing that immerſion in cold countries did not agree with children, ſubſtituted in its ſtead aſperſion, or ſprinkling, for which they were often anathematized by the Greek church.

St. Cyprian, biſhop of Carthage, being aſked, whether they whoſe bodies had been only ſprinkled were really baptized? he anſwers, in his 70th letter, That ſeveral churches did not hold them to be Chriſtians; that he does; but withal, what grace they have is infinitely leſs than that of thoſe who, according to the primitive rite, had been dipped three times.

After immerſion a Chriſtian became initiated, whereas before he was only a catechumen; but initiation required ſureties and ſponſors, who were called by a name anſwerable to that of godfathers, that the church might be ſure of the fidelity of the new Chriſtians, and the ſacred myſteries be not divulged. Wherefore, during the firſt centuries, the Pagans in general knew as little of the Chriſtian myſteries as the Chriſtians did of the myſteries of Iſis and Eleuſis.

Cyril of Alexandria, in a writing of his againſt the Emperor Julian, delivers himſelf thus: "I "would ſpeak a word of baptiſm, did I not fear "that what I ſay might come to thoſe who "are not initiated."

Children were baptized ſo early as the ſecond century, it being, indeed, very natural that Chriſtians ſhould be ſolicitous for this ſacrament

crament to be adminiſtered to their children, as without it they would be damned; and, at length it was concluded, that the time of adminiſtration ſhould be at the end of eight days, in imitation of the Jews adminiſtering circumciſion. The Greek church ſtill retains this cuſtom. However, in the third century, the cuſtom prevailed of not being baptized till near death.

Thoſe who died in the firſt week, ſome rigid fathers of the church held to be damned; but Peter Chryſologus, in the fifth century, found out Limbo, a kind of mitigated hell, or properly, the borders or ſuburbs of hell, whither unbaptized children go; and the abode of the patriarchs before Jeſus Chriſt deſcended into hell: And ever ſince it has been the current opinion, that Jeſus Chriſt deſcended into Limbo, and not into hell itſelf.

It has been debated, whether a Chriſtian could, in the deſerts of Arabia, be baptized with ſand; but carried in the negative: whether roſe-water might be uſed for baptiſm: it was decided, that it muſt be pure water, yet muddy water would do on an emergency. Thus the whole of this diſcipline appears to depend on the prudence of the primitive paſtors by whom it was inſtituted.

BEASTS.

IS it poſſible that any one ſhould ſay, or affirm in writing, that Beaſts are machines, void of knowledge and ſenſe, have a ſameneſs in all their operations, neither learning nor perfecting any thing, *&c.*

How! this bird who makes a ſemicircular neſt when he fixes it againſt a wall; who, when in an angle, ſhapes it like a quadrant; and circular, when he builds it in a tree; is this having a ſameneſs in its operations? Does this hound, after three months teaching, know no more than when you firſt took him in hand? Your Canary-bird, does he repeat a tune at firſt hearing? or rather, is it not ſome time before you can bring him to it? is he not often out, and does he not improve by practice?

Is it from my ſpeaking that you allow me ſenſe, memory, and ideas? Well; I am ſilent; but you ſee me come home very melancholy, and with eager anxiety look for a paper, open the bureau where I remember to have put it, take it up and read it with apparent joy. You hence infer, that I have felt pain and pleaſure, and that I have memory and knowledge.

Make then the like inference concerning this dog, who, having loſt his maſter, runs about every where with melancholy yellings, comes home all in a ferment, runs up and down, roves from room to room, till at length he finds his beloved maſter in his cloſet, and then expreſſes his joy in ſofter cries, geſticulations, and fawnings.

This dog, ſo very ſuperior to man in affection, is ſeized by ſome barbarian virtuoſos, who nail him down on a table, and diſſect him while living, the better to ſhew you the meſeraic veins. All the ſame organs of ſenſation which are in yourſelf you perceive in him. Now, Machiniſt, what ſay you? anſwer me: Has Nature created all the ſprings of feeling in this animal, that it may not feel? has it nerves tob e impaſſible? For ſhame! charge not Nature with ſuch weakneſs and inconſiſtency.

But

But the ſcholaſtic doctors aſk what the ſoul of beaſts is? This is a queſtion I do not underſtand. A tree has the faculty of receiving ſap into its fibres, of circulating it, of unfolding the buds of its leaves and fruits. Do you now aſk me what the ſoul of a tree is? It has received theſe properties, as the animal above has received thoſe of ſenſation, memory, and a certain number of ideas. Who formed all thoſe properties? who has imparted all theſe faculties? He who cauſes the graſs of the field to grow, and the earth to gravitate towards the ſun.

The ſouls of beaſts are ſubſtantial forms, ſays Ariſtotle; who has been followed by the Arabian ſchool, and this by the Angelic ſchool, and the Angelic ſchool by the Sorbonne, and the Sorbonne by no body in the world.

The ſouls of beaſts are material, is the cry of other philoſophers; but as little to the purpoſe as the former. When called upon to define a material ſoul, they only perplex the cauſe: they muſt neceſſarily allow it to be ſenſitive matter. But whence does it derive this ſenſation? From a material ſoul; which muſt mean, that it is matter giving ſenſation to matter; beyond this circle they have nothing to ſay.

According to others, equally wiſe, the ſoul of beaſts is a ſpiritual eſſence, dying with the body: But where are your proofs? what idea have you of this ſpiritual being, which, with its ſenſation, memory, and its ſhare of ideas and combinations, will never be able to know ſo much as a child of ſix years? What grounds have you to think that this incorporeal being dies with the body? But ſtill more ſtupid are they who affirm this ſoul to be neither body nor ſpirit. A fine ſyſtem truly! By ſpirit we can mean only ſomething unknown, which is

not body; ſo that the upſhot of this wiſe ſyſtem is, that the ſoul of beaſts is a ſyſtem, which is neither body, nor ſomething which is not body.

Whence can ſo many contradictory errors ariſe? From a cuſtom which has always prevailed among men, of inveſtigating the nature of a thing before they knew whether any ſuch thing exiſted. The ſucker or clapper of a bellows is likewiſe called the ſoul of the bellows. Well, what is this ſoul? it is only a name I have given to that ſucker or clapper, which falls down, lets in the air, and riſing again, propels it through a pipe on my working the bellows.

Here is no ſoul diſtinct from the machine itſelf; but who puts the bellows of animals in motion? I have already told you; he who puts the heavenly bodies in motion. The philoſopher who ſaid, *Deus eſt anima bruterum*, was in the right: but he ſhould have gone farther *.

BEAUTY, BEAUTIFUL.

ASK a toad what is beauty, the ſupremely Beautiful, the *To-kalon?* he will anſwer you, that is his female, with two large round eyes projecting out of its little head; a broad and flat neck, yellow belly, and dark brown back. Aſk a Guinea negro; and with him Beauty is a greaſy black ſkin, hollow eyes, and a flat noſe.

* This is the Pythagorean ſyſtem, "Quod Deus ſit anima mundi." See Ruæus on Virg. Æn. lib. vi. ver. 726.

Put

Put your queſtion to the devil, and he will tell you, that Beauty is a pair of horns, four claws, and a tail. Conſult the philoſophers likewiſe, they will tell you ſome unintelligible jargon for anſwer; they muſt have ſomething correſpondent to Beauty in the abſtract, to the *To-kalon*.

I once ſat next to a philoſopher at a tragedy. That's beautiful, ſaid he! How beautiful? ſaid I! becauſe the author has attained his end. The next day he took a doſe of phyſic, which had a very good effect. That's a beautiful phyſic, ſaid I, it has attained its end. He perceived that a medicine is not to be called Beautiful, and that the word Beauty is applicable only to thoſe things which give a pleaſure accompanied with admiration: that tragedy, he ſaid, had excited theſe two ſenſations in him, and that was the *To-kalon*.

We went to England together, and happened to be at the ſame play, perfectly well tranſlated; but the ſpectators, one and all, yawned. Oh ho! ſaid he, the *To-kalon*, I find, is not the ſame in England as in France; and after ſeveral pertinent reflections, he concluded that Beauty is very relative; that what is decent at Japan is indecent at Rome, and what is faſhionable at Paris is otherwiſe at Pekin; and thus he ſaved himſelf the trouble of compoſing a long treatiſe on the Beautiful.

BODY.

AS we know nothing of ſpirit, ſo are we alike ignorant of Body: we perceive ſome properties; but what is this ſubject in which theſe properties reſide? all is Body, ſaid Democritus

critus and Epicurus; there is no Body at all, ſaid the diſciples of Zeno the Elæan.

Berkely, biſhop of Cloyne, is the laſt who has gone about to prove the non-exiſtence of Bodies; and he deals chiefly in captious ſophiſms. There is, ſays he, neither colour, ſmell, nor heat in them; theſe modalities are in your ſenſations, and not in the objects; a truth which, being before ſufficiently known, he needed not to have taken the trouble of proving. But from thence he proceeds to extenſion and ſolidity, which are eſſential to Body, and is for proving that there is no extenſion in a piece of green cloth, becauſe this cloth, in reality, is not green: this ſenſation of green is only in you, therefore the ſenſation of extenſion is likewiſe only in you: and having overthrown extenſion, he concludes, that ſolidity being annexed to it, falls of itſelf, and thus there is nothing in the world but our ideas. So that, according to this philoſopher, ten thouſand men killed by as many cannon ſhot, are, in reality, only ten thouſand conceptions of our minds.

My Lord of Cloyne might have avoided expoſing himſelf to ſuch ridicule. He fancies that he proves that there is no ſuch thing as extenſion, becauſe a body through a glaſs appeared to him four times larger than to his naked eye, and four times ſmaller through another glaſs: thence he concludes, that as the extenſion of a Body cannot, at the ſame time, be four feet, ſix feet, and only one foot, ſuch extenſion exiſts not; then there is nothing. He needed only to have taken a meaſure, and ſay, however extended a Body may appear to me, its actual extenſion is ſo many of theſe meaſures.

He

He might eaſily have ſeen that extenſion and ſolidity are very different from ſounds, colours, taſtes, and ſmells, *&c.* Theſe are manifeſtly ſenſations, excited by the configuration of the parts. But extenſion is not a ſenſation; though on the going out of a fire I no longer feel heat; on the agitation of the air ceaſing I hear nothing; and from a withered roſe I ſmell nothing; yet the fire, the air, and the roſe, have all their extenſion, without any relation to me. Berkley's paradox really does not deſerve a formal refutation.

But the cream of the jeſt is to know what led him into this paradox. A long time ago I had ſome talk with him, when he told me, that his opinion originally proceeded from the inconceivableneſs of what the ſubject of extenſion is; and indeed he triumphs in that part of his book, where he aſks Hilas, what this ſame ſubject, this *ſubſtratum*, this ſubſtance is? It is, anſwers Hilas, the Body extended. Then the biſhop under the name of Philonous, laughs at him; and poor Hilas, perceiving that he had ſaid, Extenſion was the ſubject of extenſion, and thus had talked fillily, is quite abaſhed, and owns, that it is utterly inconceivable to him; that there is no ſuch thing as Body; that the world, inſtead of being material, as commonly thought, is intellectual.

It would have become Philonous only to have ſaid to Hilas, We know nothing concerning the conſtitution of this ſubject, of this extended, ſolid, diviſible, moveable, figured ſubſtance, *&c.*; we know no more of it than of the thinking, feeling, and willing ſubject; ſtill this ſubject certainly exiſts, ſince it has eſſential properties from which it cannot be ſeparated.

We

We are all like the Paris ladies; they live high without knowing the ingredients in ragouts; ſo we make uſe of Bodies without knowing the compoſition of them. What is Body made of? of parts; and theſe parts are reducible to other parts. What are thoſe laſt parts? ſtill Bodies; ſo you go on dividing, and are never nearer the mark.

At length, a ſubtile philoſopher obſerving that a picture is made of ingredients, none of which is a picture, and a houſe of materials, of which none is a houſe, fancied Bodies to be conſtructed of innumerable little beings, which are not Bodies, and theſe are the *Monades* ſo much talked of. This ſyſtem, however, has its fair ſide, and, had it been confirmed by Revelation, I ſhould think it very poſſible. All theſe minute beings would be mathematical points, ſpecies of ſouls waiting for a tegument to put themſelves into it; this would make a continual metempſychoſis, a monade entering ſometimes into a whale, ſometimes into a tree, and ſometimes into a juggler. This ſyſtem is full as good as another; I can reliſh it full as well as the declenſions of atoms, the ſubſtantial forms, verſatile grace, and Don Calmet's vampires.

CHINESE CATHECHISM:

Or, DIALOGUES between *Cu-ſu*, a diſciple of *Confucius*, and Prince *Kou*, ſon to the King of *Lou*, tributary to the Chineſe Emperor *Gnenvan*, four hundred and ſeventeen years before our common æra.

Tranſlated into Latin by Father *Fouquet*, formerly a Jeſuit. The Manuſcript is in the *Vatican* Library, Number 42,759.

FIRST DIALOGUE.

Kou.

WHAT is meant by my duty to worſhip Heaven (*Chang-ti?*)

Cu-ſu. Not the material heaven, which we ſee with our eyes: for this heaven is nothing but the air, and the air is compoſed of every kind of earthly exhalations. Now what a folly would it be to worſhip vapours?

Kou. It is, however, what I ſhould not much wonder at; men, in my opinion, have given into greater follies.

Cu-ſu. Very true; but you being born to rule over others, it becomes you to be wiſe.

Kou. There are whole nations who worſhip heaven and the planets.

Cu-ſu. The planets are ſo many earths like ours; the moon, for inſtance, might as well worſhip our ſand and dirt, as we proſtrate ourſelves before the moon's ſand and dirt.

Kou. What is the meaning of what we ſo often hear; heaven and earth, to go up to heaven, to be deſerving of heaven?

Cu-ſu.

Cu-ſu. It is talking very ſillily; there is no ſuch thing as heaven; every planet is environed with its atmoſphere as with a ſhell, and rolls in the ſpace round its ſun; every ſun is the centre of ſeveral planets, which are continually going their rounds; there is neither high nor low, up nor down. Should the inhabitants of the moon talk of going up to the earth, of making one's ſelf deſerving of the earth, it would be talking madly; and we are little wiſer in talking of deſerving heaven. We might as well ſay a man muſt make himſelf deſerving of the air, deſerving of the conſtellation of the Dragon, deſerving of ſpace.

Kou. I believe I underſtand you? we are only to worſhip God, who made heaven and earth.

Cu-ſu. To be ſure, we are to worſhip God alone. But in ſaying that he made heaven and earth, however devout our meaning may be, it is talking very ſillily. For if by heaven we mean the prodigious ſpace in which God kindled ſo many ſuns, and ſet ſo many worlds in motion, it is much more ridiculous to ſay, "Heaven and earth," than to ſay, "The "mountains and a grain of ſand." Our globe is infinitely leſs than a grain of ſand in compariſon of thoſe millions of ten thouſands of millions of worlds, among the infinitude of which we are loſt. All that we can do is, to join our feeble voice to that of the innumerable beings which, throughout the abyſs of expanſion, aſcribe homage and glory to the adorable Creator.

Kou. It was then a great impoſition to tell us, that Fo came down among us from the fourth heaven, aſſuming the form of a white elephant.

Cu-ſu.

Cu-ſu. Theſe are tales which the bonzes tell to old women and children. The eternal Author of all things is alone to be worſhipped.

Kou. But how can one being make the other beings?

Cu-ſu. You ſee yonder ſtar; it is fifteen hundred thouſand millions of *Lis* from our globe, and emits rays, which on your eyes form two angles equal at the top, and the like angles they form on the eyes of all animals. Is not this manifeſt deſign? is not this an admirable law? and is it not the workman who makes a work? and who frames laws but a legiſlator? Therefore there is an eternal Artiſt, an eternal Legiſlator.

Kou. But who made this Artiſt, and what is he like?

Cu-ſu. My dear prince, as I was yeſterday walking near the vaſt Palace, lately built by the king your father, I overheard two crickets. One ſaid to the other, What a ſtupendous fabric is here! Yes, ſaid the other; and though I am not a little proud of my ſpecies, he who has made this prodigy muſt be ſomething above a cricket; but I have no idea of that Being; ſuch a one I ſee there muſt be, but what he is I know not.

Kou. You are a cricket of infinitely more knowledge than I; and what I particularly like in you is, your not pretending to know what you really do not know.

SECOND DIALOGUE.

Cu-ſu. You allow, then, that there is an Almighty Being, ſelf-exiſtent, ſupreme Creator and Maker of all nature.

Kou. Yes; but if he be ſelf-exiſtent he is illimited, conſequently he is every where; he exiſts throughout all matter, and in every part of myſelf.

Cu-ſu. Why not?

Kou. I ſhould then be a part of the Deity.

Cu-ſu. Perhaps that may not be the conſequence: behold this piece of glaſs; you ſee the light penetrates it every where, yet will you ſay it is light? It is mere ſand, and nothing more: unqueſtionably every thing is in God; that by which every thing is animated muſt be every where. God is not like the Emperor of China, who dwells in his palace, and ſends his orders by kolaos. As exiſting he muſt neceſſarily fill the whole of ſpace, and all his works; and ſince he is in you, this is a continual document never to do any thing to raiſe ſhame or remorſe.

Kou. But for a perſon ſerenely to conſider himſelf before the Supreme Being without ſhame or diſguſt, what muſt he do?

Cu-ſu. Be juſt.

Kou. And what farther?

Cu-ſu. Be juſt.

Kou. But Loakium's ſect ſay, there is no ſuch thing as juſt or unjuſt, vice or virtue.

Cu-ſu. And does Loakium's ſect ſay, there is no ſuch thing as health or ſickneſs?

Kou. No, to be ſure; what egregious nonſenſe that would be!

Cu-ſu. And let me tell you, that to think there is neither health nor ſickneſs of ſoul, nor virtue nor vice, is as egregious an error, and much more miſchievous. They who have advanced that every thing is alike are monſters: is it alike carefully to bring up a ſon, or at his birth to daſh him againſt the ſtones? to relieve

relieve a mother, or to plunge a dagger into her heart?

Kou. That is horrible! I deteſt Leakium's ſect; but juſt and unjuſt are oftentimes ſo interwoven, that one is at a loſs. Who can be ſaid preciſely to know what is forbidden, and what is allowed? who can ſafely ſet limits to good and evil? I wiſh you would give me a ſure rule for this important diſtinction.

Cu-ſu. There can be no better than that of Confutzee, my maſter, "Live as thou "wouldſt have lived when thou comeſt to die; "uſe thy neighbour as thou wouldſt have him "uſe thee."

Kou. Thoſe maxims, I own, ſhould be mankind's ſtanding law: but what am I the better for my good life when I come to die? what mighty advantage ſhall I get by my virtue? That clock goes as well as ever clock did; but when it comes to be worn out, or ſhould it be deſtroyed by accident, will it be happy for having ſtruck the hours regularly?

Cu-ſu. That clock is without thought or feeling, and incapable of remorſe, which you ſharply feel on the commiſſion of any crime.

Kou. But what if by frequent crimes I come to be no longer ſenſible of remorſe.

Cu-ſu. Then it is high time an end ſhould be put to your being; and take my word for it, that, as men do not love to be oppreſſed, ſhould that be the caſe, one or another would ſtop you in your career, and ſave you the committing any more crimes.

Kou. At that rate, God, who is in them, after allowing me to be wicked, would allow them likewiſe to be ſo.

Cu-ſu. God has endowed you with reaſon; neither you nor they are to make a wrong uſe

of it; as otherwiſe you will not only be unhappy in this life, but how do you know but you may likewiſe be ſo in another?

Kou. And who told you there is another life?

Cu-ſu. The bare uncertainty of it ſhould make you behave as if it was an undoubted certainty.

Kou. But what if I am ſure there is no ſuch thing?

Cu-ſu. That I defy you to make good.

THIRD DIALOGUE.

Kou. You urge me home, Cu-ſu; by being rewarded or puniſhed after death requires that ſomething which feels and thinks in me muſt continue to ſubſiſt after me; now, as no part in me had any thought or ſenſe before my birth, why ſhould it after my death? What can this incomprehenſible part of myſelf be? Will the humming of that bee continue after the end of its exiſtence? or the vegetation of this plant, when plucked up by the roots? Is not vegetation a word made uſe of to expreſs the inexplicable mode appointed by the Supreme Being for the plants imbibing the juices of the earth? So the ſoul is an invented word, faintly and obſcurely denoting the ſpring of human life. All animals have a motion, and this ability to move is called *active force*; but this force is no diſtinct being whatever. We have paſſions, memory and reaſon; but theſe paſſions, this memory and reaſon, are ſurely not ſeparate things; they are not beings exiſting in us, they are not diminutive perſons of a particular exiſtence, they are generical words invented to fix our ideas. Thus the ſoul itſelf, which ſignifies our memory, our reaſon, our paſſions,

paſſions, is only a bare word. Whence then motion in Nature? from God. Whence vegetation in the plant? from God. Whence motion in animals? from God. Whence cogitation in man? from God.

Were the human ſoul a diminutive perſon, incloſed within our body, to direct its motions and ideas, would not that betray in the eternal Maker of the world an impotence and an artifice quite unworthy of him? He then muſt have been incapable of making automata, which ſhall have the gift of motion and thought in themſelves. When I learned Greek under you, you made me read Homer, where Vulcan appears to me an excellent ſmith, when he makes golden tripods, going of themſelves to the council of the gods; but had this ſame Vulcan concealed within theſe tripods one of his boys, to make them move without being perceived, I ſhould think him but a bungling cheat.

Some low-thoughted dreamers have been charmed with the fancy of the planets being rolled along by genii, as ſomething very grand and ſublime; but God has not been reduced to ſuch a paltry ſhift: in a word, wherefore put two ſprings to a work when one will do? That God can animate that ſo little known being which we call matter you dare not deny; why then ſhould he make uſe of another agent to animate it?

Farther; what may that ſoul be which you are pleaſed to give to our body? From whence did it come? when did it come? Muſt the Creator of the univerſe be continually watching the copulation of men and women? cloſely obſerve the moment when a germ iſſues from a man's body and paſſes into that of a woman, and then

quickly inject a ſoul into this germ? And if this germ dies, what becomes of its ſoul? Either it muſt have been created, ineffectually, or muſt wait another opportunity.

This is really a ſtrange employment for the Sovereign of the world; and it is not only in the copulation of the human ſpecies that he muſt be continually intent, but muſt obſerve the like vigilance and celerity with all animals whatever; for, like us, they have memory, ideas, and paſſions; and if a ſoul be neceſſary for the formation of theſe ſentiments, theſe ideas, theſe paſſions, and this memory, God muſt be perpetually at work about ſouls for elephants and fleas, for fiſh and for bonzes.

What idea does ſuch a notion give of the Architect of ſo many millions of worlds, thus obliged to be continually making inviſible props for perpetuating his work?

Theſe are ſome, though a very ſmall ſample, of the reaſons for queſtioning the ſoul's exiſtence.

Cu-ſu. You reaſon candidly; and ſuch a virtuous turn of mind, even if miſtaken, cannot but be agreeable to the Supreme Being. You may be in an error, but as you do not endeavour to deceive yourſelf, your error is excuſable. But conſider what you have propoſed to me are only doubts, and melancholy doubts; liſten to probabilities of a ſolacing nature; to be annihilated is diſmal; hope then for life. A thought you know is not matter, nor has any affinity with it. Why then do you make ſuch a difficulty of believing that God has put a divine principle into you, which being indiſſoluble, cannot be ſubject to death? Can you ſay that it is impoſſible that you ſhould have a ſoul? No, certainly: and if it be poſſible that you have one, is it not alſo very probable? How

can

can you reject ſo noble a ſyſtem, and ſo neceſſary to mankind? Shall a few ſlender objections withhold your aſſent.

Kou. I would embrace this ſyſtem with all my heart, on its being proved to me; but it is not in my power to believe without evidence. I am always ſtruck with this grand idea, that God has made every thing; that he is every where; that he penetrates all things; and if he is in all the parts of my being, as he is in all the parts of nature, I do not ſee any need I have of a ſoul. Where is the uſe or importance of this little ſubaltern being to me, who am animated by God himſelf? of what improvement can it be? It is not from ourſelves that we derive our ideas, they generally obtrude themſelves on us againſt our wills; we have them when locked in ſleep; every thing paſſes in us without our intervention. What would it ſignify to the ſoul, were it to ſay to the blood and animal ſpirits, Be ſo kind as to gratify me in running this way; they will ſtill circulate in their natural courſe. Let me be the machine of a God whoſe exiſtence all things proclaim aloud, rather than of a ſoul whoſe exiſtence is a very great uncertainty.

Cu-ſu. Well, if God himſelf animates you, be very careful of committing any crime as defiling that God who is within you; and if he has given you a ſoul, never let it offend him. In both ſyſtems you have a volition; you are free, that is, you have a power of doing what you will; make uſe of this power in ſerving that God who gave it you. If you are a philoſopher, ſo much the better, but it is neceſſary for you to be juſt; and you will be more ſo when you come to believe that you have an immortal ſoul.

Be

Be pleaſed to anſwer me, Is not God ſovereign and perfect juſtice?

Kou. Doubtleſs; and could he ceaſe to be ſo, (which is blaſphemy to think) I would myſelf act equitably.

Cu-ſu. Will it not be your duty, when on the throne, to reward virtue and puniſh vice: and can you think of God's not doing what is incumbent on yourſelf to do? You know that there are, and ever will be, in this life, good men diſtreſſed, whilſt wicked men proſper; therefore good and evil muſt be finally judged in another life. It is this ſo ſimple, ſo general, and ſo natural, opinion which has introduced and fixed among ſo many nations the belief of the immortality of our ſouls, and their being judged by divine juſtice on their quitting this mortal tenement. Is there, can there be, a ſyſtem more rational, more ſuitable to the Deity, and more beneficial to mankind?

Kou. Why then have ſo many nations rejected this ſyſtem? You know that in our province we have about two hundred families of the old Sinous, who formerly dwelt in part of Arabia Petrea, and neither they nor their anceſtors ever believed any thing of the immortality of the ſoul. They have their five books as we have our five Kings. I have read a tranſlation of them: their laws, which neceſſarily correſpond with thoſe of all other nations, enjoin them to reſpect their parents, not to ſteal, nor lie; to abſtain from adultery and bloodſhed; yet theſe laws are only ſilent as to rewards and puniſhments in another life.

Cu-ſu. If this truth has not yet been made known to thoſe poor people, unqueſtionably their eyes will one day be opened. But what ſignifies a ſmall obſcure tribe, when the Babylonians,

lonians, the Egyptians, the Indians, and all policed nations, have ſubſcribed to this ſalutary doctrine? If you were ſick, would you decline making uſe of a remedy approved by all the Chineſe, becauſe ſome barbarous mountaineers had expreſſed a diſlike of it? God has endowed you with reaſon, and this reaſon tells you that the ſoul muſt be immortal; therefore it is God himſelf who tells you ſo.

Kou. But how can I be rewarded or puniſhed when I ſhall ceaſe to be myſelf, when nothing which had conſtituted my perſon will be remaining? it is only by my memory that I am always myſelf: now my memory I loſe in my laſt illneſs; ſo that after my death, nothing under a miracle can reſtore it to me, and thus replace me in my former exiſtence.

Cu-ſu. That is as much as to ſay, ſhould a prince, after making his way to the throne by the murder of all his relations, play the tyrant over his ſubjects, he need only ſay to God, It is not I; I have totally loſt my memory; you miſtake, I am no longer the ſame perſon. Think you God would be well pleaſed with ſuch a ſophiſm?

Kou. Well, I acquieſce; I was for living irreproachable for my own ſake, now I will do ſo to pleaſe the Supreme Being. I thought the whole matter was for my ſoul to be juſt and virtuous in this life; but I will now hope that it will be happy in another; this opinion, I do perceive, makes for the good both of ſubjects and ſovereigns; ſtill the worſhip of the Deity perplexes me.

FOURTH DIALOGUE.

Cu-ſu. Why, what is there that can offend you in your *Chu-king*, the firſt canonical book, and which all the Chineſe emperors have ſo greatly reſpected. You plough a field with your own royal hands, by way of ſetting an example to the people, and the firſt-fruits of it you offer to the Chang-ti, to the Tien, to the Supreme Being, and ſacrifice to him four times every year. You are king and high-prieſt; you promiſe God to do all the good which ſhall be in your power; is there any thing in this which you cannot digeſt?

Kou. I am very far from making any exceptions; I know that God has no need either of our ſacrifices or prayers, but the offering them to him is very needful for us: his worſhip was not inſtituted for himſelf, but on our account. I am very much delighted with praying, and am particularly careful that there ſhall be nothing ridiculous in my prayers; for were I to cry out till my throat is ſlead, "That "the mountain of the Chang-ti is a fat moun-"tain, and that fat mountains are not to be "looked on;" though I ſhould have put the ſun to flight, and dried up the moon, will this rant be acceptable to the Supreme Being, or of any benefit to my ſubjects or myſelf?

Eſpecially, I cannot bear with the ſillineſs of the ſects about us. On one ſide is Laotze, whom his mother conceived by the junction of heaven and earth, and was fourſcore years pregnant with him. I as little believe this doctrine of univerſal deprivation and annihilation, as his being born with white hair, or his going to promulgate his doctrine on a black cow.

The

The god Fo I put on the ſame footing, notwithſtanding he had a white elephant for his father, and promiſes immortal life.

One thing, at which I cannot forbear taking great offence, is the bonzes continually preaching ſuch chimeras, thus deceiving the people, in order the better to ſway them; they gain to themſelves reſpect, by mortifications at which indeed Nature ſhudders. Some deny themſelves, during their whole lives, the moſt ſalutary food, as if there was no way of pleaſing God but by a bad diet. Others carry a pillory about their necks, and ſometimes they richly deſerve it; they drive nails into their thighs as into boards; and for theſe things the people follow them in crowds. On the king's iſſuing an edict which does not ſuit their humour, they coolly tell their auditors, that this edict is not to be found in the commentary of the god Fo, and that that god is to be obeyed preferable to men. Now, how am I to remedy this popular diſtemper, which is extravagant to the higheſt degree, and not leſs dangerous? Toleration, you know, is the principle of the Chineſe, and, indeed, of all Aſiatic governments; but ſuch an indulgence muſt be owned highly miſchievous, as expoſing an empire to be overthrown on account of ſome fanatical notions.

Cu-ſu. God forbid that I ſhould go about to extinguiſh in you the ſpirit of toleration, that quality ſo eminently reſpectable, and which, to ſouls, is what the permiſſion of eating is to bodies. By the law of Nature, every one may believe what he will, as well as eat what he will. A phyſician is not to kill his patients, for not obſerving the diet which he had preſcribed to them; neither has a ſovereign a right to hang

hang his ſubjects for not thinking as he thinks; but he has a right to prevent diſturbances, and with prudent meaſures he will very eaſily root out ſuperſtitions of all kinds. You know what happened to Daon, the ſixth king of Chaldea, about four hundred years ago.

Kou. No. I pray oblige me with an account of it.

Cu-ſu. The Chaldean prieſts had taken it into their heads to worſhip the pikes of the Euphrates, pretending that a famous pike, called Oannes, had formerly taught them divinity; and this pike was immortal, three feet in length, and a ſmall creſcent on the tail. In veneration to this Oannes no pikes were to be eaten. A mighty diſpute aroſe among the divines, whether the pike Oannes had a ſoft or hard roe. Both parties not only fulminated excommunications, but they ſeveral times came to blows. To put an end to ſuch diſturbances, King Daon made uſe of this expedient:

He ordered a ſtrict faſt for three days to both parties; and at the expiration of it ſent for the ſticklers for the hard-roed pike, who accordingly were preſent at his dinner. A pike was brought to him three feet in length, and on the tail a ſmall creſcent had been put. Is this your god, ſaid he, to the doctors? Yes, Sir, anſwered they; we know him by the creſcent on the tail, and make no queſtion but he is hard-roed. On this the king ordered the pike to be opened, it was found to have the fineſt melt that could be. Now, ſaid the king, you ſee this is not your god, it being ſoft roed. And the king and his nobles ate the pike, and the hard-roed divines were not a little pleaſed that the god of their adverſaries had been fried.

Immedi-

Immediately after, the doctors of the oppoſite ſide were ſent for, and a pike of three feet, with a creſcent on his tail, being ſhewn to them, they, with great joy, aſſured his majeſty, that it was the god Oannes, and that he had a ſoft roe; but behold! on being opened, it was found hard-roed. At this the two parties, equally out of countenance, and ſtill faſting, the good-natured king told them, that he could only give them a dinner of pikes, and they greedily fell to eating both hard and ſoft-roed without diſtinction. This cloſed the civil war with great applauſes of King Daon's wiſdom and goodneſs, and ſince that time the people have been allowed to eat pikes, as often as they pleaſed.

Kou. Well done, King Daon! and I give you my word I will follow his example on every occaſion, and as far as I can, without injuring any one; there ſhall be no worſhipping of Fo's and pikes.

I know that in the countries of Pegu and Tonquin there are little gods and little Talapoins, which bring down the moon when in the wane, and clearly foretell what is to come; that is, they clearly ſee what is not, for futurity is not. I will take care that the Talapoins ſhall not come within my reach, to make futurity preſent, and bring down the moon.

It is a ſhame that there ſhould be ſects rambling from town to town, propagating their deluſions, as quacks their medicaments. What a diſgrace it is to the human mind for petty nations to think that truth belongs to them alone, and that the vaſt empire of China is given up to error! Is then the Eternal Being only the God of the iſland of Formoſa or Borneo? Has he no concern for the other parts of the univerſe? My dear Cu-ſu, he is a Father to all men, he

allows every one to eat pike: the moſt acceptable homage which can be paid to him is being virtuous; the fineſt of all his temples, as the great Emperor Hiao uſed to ſay, is a pure heart.

FIFTH DIALOGUE.

Cu-ſu. Since you love virtue, in what manner do you propoſe to practiſe it when you come to be king?

Kou. In not being unjuſt to my neighbours or my ſubjects.

Cu-ſu. To do no harm does not come up to virtue. I hope my prince will do good, will feed the poor, by employing them in uſeful labour, and not endow ſloth: mend and embelliſh the highways, cut canals, build public edifices, encourage arts, reward merit of every kind, and pardon involuntary faults.

Kou. This I call not being unjuſt; thoſe things are plain duties.

Cu-ſu. Your way of thinking becomes a king; but there is the king and the man; the public life and the private life. You will be married; how many wives do you think of having?

Kou. Why, a dozen, I think, will do: a greater number might be an avocation from buſineſs. I do not approve of kings with their three hundred wives and ſeven hundred concubines, and thouſands of eunuchs to wait on them. This humour of having eunuchs, eſpecially, appears to me a moſt execrable inſult and outrage to human nature. The caſtrating of cocks I can forgive, as eating the better for it, but I never have heard of eunuchs being roaſted. What is the uſe of their being thus mutilated? It improves their voices. The Dala-i-Lama has fifty of them purely to ſing in his pagod.

pagod. Let him tell me whether the Chang-ti is much delighted with the clear pipes of theſe fifty geldings.

Another moſt ridiculous thing is the bonzes not marrying. They boaſt of being wiſer than the other Chineſe: well then, let them ſhew their wiſdom in getting wiſe children. An odd manner of worſhipping the Chang-ti to deprive him of worſhippers: and, to be ſure, they muſt have a great affection for mankind, who go the way to extinguiſh the ſpecies! The good little Lama, called *Stelca iſant Erepi*, uſed to ſay, "That every prieſt ought to get "as many children as he could:" what he preached he practiſed, and was very uſeful in his generation. For my part, I ſhall marry all the lamas and bonzes, and lamaſſes and bonzeſſes, who ſhall appear to have a call to this holy work; beſides making them better patriots, I ſhall think it no ſmall ſervice to my dominions.

Cu-ſu. What an excellent prince ſhall we have in you! I cannot forbear weeping for joy. But you will not be ſatisfied with having wives and ſubjects; for, after all, one cannot be perpetually drawing edicts and getting children; you will likewiſe make yourſelf ſome friends.

Kou. I am not without ſome already, and thoſe good ones, putting me in mind of my faults, and I allow myſelf the liberty of reproving theirs; we likewiſe mutually comfort and encourage one another. Friendſhip is the balm of life, it excels that of the chemiſt Eruil, and even all the noſtrums of the great Ranoud are not comparable to it. I think friendſhip ſhould have been made a religious precept. I have a good mind to inſert it in our ritual.

Cu-ſu. By no means; friendſhip is ſufficiently ſacred of itſelf. Never enjoin it; the heart muſt be free: beſides, were you to make a precept, a myſtery, a rite, a ceremony, of friendſhip, it would ſoon become ridiculous through the fantaſtical preachings and writings of the bonzes; let it not be expoſed to ſuch profanation.

But how will you deal with your enemies? Confutzee, I believe, in not leſs than twenty places, directs us to love them: does not this appear ſomewhat difficult to you?

Kou. Love one's enemies! Oh, dear doctor! nothing is ſo common.

Cu-ſu. But what do you mean by love?

Kou. Mean by it what it really is. I was a volunteer under the prince of Decon againſt the prince of Vis-brunk; when a wounded enemy fell into our hands we took as much care of him as if he had been our brother. We have often parted with our beds to them, and we lay by them on tyger's ſkins ſpread on the bare ground; we have tended and nurſed them ourſelves. Is not this loving our enemies? You would not have us love them as a man loves his miſtreſs?

Cu-ſu. I am exceedingly pleaſed with your talk, and wiſh that all nations could hear you; for I have been informed of ſome ſo very conceited and impertinent as to ſay, that we know nothing of true virtue; that our good actions are only ſpecious ſins; that we ſtand in need of their Talapoins to inſtruct us in right principles. Poor creatures! a few years ago there was no ſuch thing as reading or writing among them, and now they are for teaching their maſters.

SIXTH

SIXTH DIALOGUE.

Cu-ſu. I ſhall not repeat to you the common places, which, for theſe five or ſix thouſand years paſt, have been retailed among us, relating to all the ſeveral virtues. Some there are which only concern ourſelves, a prudence in the guidance of our ſoul, temperance in the government of our bodies; but theſe are rather dictates of policy, and care of health: the real virtues are thoſe which promote the welfare of ſociety, as fidelity, magnanimity, beneficence, toleration, &c. and, thank Heaven, theſe are the firſt things which every woman among us teaches her children: they are the rudiments of the riſing generation, both in town and country; but, I am ſorry to ſay it, there is a great virtue which is ſadly on the decline among us.

Kou. Quickly name it, and no endeavour of mine ſhall be wanting to revive it.

Cu-ſu. It is hoſpitality; for ſince inns have got footing among us, this ſo ſocial virtue, this ſacred tie of mankind, becomes more and more relaxed: that pernicious inſtitution, I am told, we have borrowed from ſome weſtern ſavages; who probably have no houſes to entertain travellers. My heart melts with delight when I have the happineſs of entertaining in the vaſt city of Lou, in Honcham that ſuperb ſquare, or my delicious ſeat of Ki, ſome generous ſtranger come from Samarcande, to whom, from that moment, I become ſacred, and who, by all laws human and divine, is bound to entertain me, on any call I may have into Tartary, and to be my cordial friend.

The ſavages I am ſpeaking of do not admit ſtrangers into their huts, filthy as they are, without their paying, and dearly too, for ſuch ſordid reception; and yet thoſe wretches, I hear, think themſelves above us, and that our morality is nothing in compariſon of theirs. Their preachers excel Confutzee himſelf; in a word, they alone know what true juſtice is, and a ſign of it is, they ſell on the roads ſome ſophiſticated ſtuff for wine, and their women, as if mad, rove about the ſtreets and dance, whilſt ours are breeding ſilk-worms.

Kou. I very much approve of hoſpitality, and the practice of it gives me pleaſure; but I am afraid it will be much abuſed. Near Thibet dwells a people, who, beſides the badneſs of their habitations, being of a roving diſpoſition, will, on any trifle, go from one end of the world to the other; and, on your having occaſion to go to Thibet, ſo far from returning your hoſpitality, they have nothing to ſet before you, nor ſo much as a bed for you to lye on. This is enough to put one out of conceit with courteſy.

Cu-ſu. Theſe diſappointments may eaſily be remedied, by entertaining ſuch perſons only as come well recommended. Every virtue has its difficulties and dangers, and without them the practice of virtue would want much of its glory and excellence. How wiſe and holy is our Confutzee! There is not a virtue which he does not inculcate; every ſentence of his is pregnant with the happineſs of mankind: one, at preſent, recurs to me, I think it is the fifty-third.

"Kindneſſes acknowledge with kindneſs and never revenge injuries."

What

What maxim, what law, can the weſtern people bring in competition with ſuch exalted morality? Then, in how many places, and how ſtrongly, does he recommend humility! Did this amiable virtue prevail among men, there would be a total end of all quarrels and broils.

Kou. I have read all that Confutzee, and the ſages before him, have ſaid about humility; but none of them, I think, have been ſufficiently accurate in their definition of it. There may, perhaps, be but little humility in taking on one to cenſure them; but, with all due humility, I own that they are beyond my comprehenſion. What is your idea of humility?

Cu-ſu. Humility I take to be mental modeſty; for as to external modeſty, it is no more than civility. Humility cannot conſiſt in denying to one's ſelf that ſuperiority which we may have acquired above another. An able phyſician cannot but be ſenſible that he is poſſeſſed of a knowledge infinitely beyond his delirious patient. The teacher of aſtronomy muſt neceſſarily think himſelf more learned than his ſcholar; but they muſt not pride themſelves in their ſuperior talents. Humility is not debaſement, but a corrective to ſelf-love, as modeſty is the temperament to pride.

Kou. Well, it is in the practice of all theſe virtues, and the worſhip of one ſimple and univerſal God, that I propoſe to live, far from the chimeras of ſophiſts, and the illuſion of falſe prophets. The love of of mankind ſhall be my virtue, and the love God my religion. As to the god Fo, and Laotzee, and Vitſnou, who has ſo often become incarnate among the Indians, and Sammonocodom, who came down from heaven to fly a kite among the Siameſe, together

together with the Camis, who went from the moon to viſit Japan; I cannot endure ſuch impious fooleries.

How weak, and at the ſame time how cruel, is it for a people to conceit that there is no God but with them only! it is downright blaſphemy. The light of the ſun irradiates all nations, and the light of God ſhines only to a little inſignificant tribe in a corner of this globe. That ever ſuch a thought could enter the mind of man! The Deity ſpeaks to the heart of all men of all nations, and they ſhould, from one end of the univerſe to the other, be linked together in the bond of charity.

Cu-ſu. O wiſe Kou! you have ſpoke like one inſpired by the Chang-ti himſelf; you will make a worthy prince. From being my pupil you are become my teacher.

THE JAPANESE CATECHISM.

INDIAN.

IS it ſo, that formerly the Japaneſe knew nothing of cookery; that they had ſubmitted their kingdom to the great Lama, that this great Lama arbitrarily preſcribed what they ſhould eat and drink; that he uſed, at times, to ſend to you an inferior Lama for receiving the tributes, who, in return, gave you a ſign of protection, which he made with his two fore-fingers and thumb?

Jap. Alas! it is but too true; nay, all the places of the Canuſi, or the chief cooks of our iſland, were diſpoſed of by the Lama, and the love of God was quite out of the queſtion.

Farther,

Farther, every houſe of our ſeculars paid annually an ounce of ſilver to this head cook of Thibet, whilſt all the amends we had was ſome ſmall plates of *relics*, and theſe none of the beſt taſted; and on every new whim of his, as making war againſt the people of Tangut, we were ſaddled with freſh ſubſidies. Our nation frequently complained, but all we got by it was to pay the more for preſuming to complain. At length love, which does every thing for the beſt, freed us from his galling thraldom. One of our emperors quarrelled with the great Lama about a woman; but it muſt be owned that they who in this affair did us the beſt turn were our Canuſi or Pauxcoſpies; it is to them that, in fact, we owe our deliverance, and it happened in this manner:

The great Lama, forſooth, inſiſted on being always in the right; our Dairi and Canuſi would have it, that ſometimes, at leaſt, they might be in the right. This claim the great Lama derided as an abſurdity; on which our gentry being as ſtiff as he was haughty, broke with him for ever.

Ind. Well, ever ſince you have had golden days, I ſuppoſe?

Jap. Far from it; for near two hundred years there was nothing but perſecutions, violences, and bloodſhed among us. After all, our Canuſis pretending to be in the right, it is but an hundred years ſince they have had their right reaſon; but ſince this time, we may boldly eſteem ourſelves one of the happieſt nations on the earth.

Ind. How can that be, if, as reported, you have no leſs than twelve different ſects of cookery among you? Why, you muſt always be at daggers drawing?

Jap.

Jap. Why ſo? if there are twelve cooks, and each has a different receipt, ſhall we, inſtead of dining, cut each others throats? No: every one may regale himſelf at that cook's whoſe manner of dreſſing victuals he likes beſt.

Ind. True; taſtes are not to be diſputed about; yet people will make them a matter of contention, and all ſides grow hot.

Jap. After long diſputing, men come to ſee the miſchiefs of theſe jarrings, and at length agree on a reciprocal toleration; and certainly they can do nothing better.

Ind. And pray what are theſe cooks who make ſuch a ſtir in your nation about the art of eating and drinking?

Jap. Firſt, there are the Breuxehs, who never allow any pork or pudding; they hold with the old-faſhioned cookery: they would as ſoon die as lard a fowl. Then they deal much in numbers, and if an ounce of ſilver be to be divided between them and the eleven other cooks, they inſtantly ſecure one half to themſelves, and the remainder take who will.

Ind. I fancy you do not often foul a plate with theſe folks.

Jap. Never. Then there are the Piſpates, who, on ſome days of the week, and even for a conſiderable time of the year, will gormandize on turbot, trout, ſoals, ſalmon, ſturgeon, be they ever ſo dear, and would not for the world touch a ſweet-bread of veal, which may be had for a groat.

As for us Canuſi, we are very fond of beef, and a kind of paſtry ware, in Japaneſe called *pudding*. Now all the world allows our cooks to be infinitely more knowing than thoſe of the Piſpates; no body has gone farther than

we

we in finding out what was the garum of the Romans; we ſurpaſs all others in our knowledge of the onions of ancient Egypt, the locuſt paſte of the primitive Arabs, the Tartarian horſe-fleſh; and there is always ſomething to be learned in the books of thoſe Canuſi, commonly known by the name of *Pauxcoſpics*.

I ſhall omit thoſe who eat only in Turlah, thoſe who obſerve the vincal diet, the Batiſtans, and others; but the Quekars deſerve particular notice. Though I have very often been at table with them, I never ſaw one get drunk, or ſwear an oath. It is a hard matter to cheat them, but then they never cheat you. The law of loving one's neighbour as one's ſelf ſeems really peculiar to them; for, in good truth, how can an honeſt Japaneſe talk of loving his neighbour as himſelf, when, for a little pay he goes as a hireling to blow his brains out, and hew him with a four-inch broad ſabre, and all this in form; then he, at the ſame time, expoſes himſelf to the ſame fate, to be ſhot or ſabred: ſo he may with more truth be ſaid to hate his neighbour as himſelf. This is a phrenzy the Quekars were never poſſeſſed with. They ſay, and very juſtly, that poor mortals are earthen veſſels, made to laſt but a very ſhort time, and that they ſhould not wantonly go and break themſelves to pieces one againſt another.

I own, that were I not a Canuſi, I ſhould take part with the Quekars; for you ſee, that there can be no wranglings nor blows with ſuch peaceable cooks. There is another, and very numerous branch of cooks called Dieſtos. With theſe every one, without diſtinction, is welcome to their table, and you are at full liberty to eat as you like. You have larded or barbed fowls, or neither larded nor barbed; egg ſauce, or oil; partridge, ſalmon, white or red wines.

Theſe

Theſe things they hold as matters of indifference, provided you ſay a ſhort prayer before and after dinner, and even without this ceremony before breakfaſt; and with good-natured worthy men, they will banter about the great Lama, the Turlah, Vincal, and Memnon, &c. only theſe Dieſtos muſt acknowledge our Canuſi to be very profound cooks; and eſpecially let them never talk of curtailing our incomes; then we ſhall live very eaſily together.

Ind. But ſtill there muſt be cookery by law eſtabliſhed, or the king's cookery?

Jap. There muſt ſo; but when the King of Japan has regaled himſelf plentifully, he ſhould be cheerful and indulgent, and not hinder his good ſubjects from having their repaſts.

Ind. But ſhould ſome hot-headed people take on themſelves to eat ſauſages cloſe to the king's noſe, when the king is known to have an averſion to that food; ſhould a mob of four or five thouſand of them get together, each with his gridiron, to broil their ſauſages, and inſult thoſe who are againſt eating them.—

Jap. In ſuch a caſe they ought to be puniſhed as turbulent drunkards. But we have obviated this danger; none but thoſe who follow the royal cookery are capable of holding any employment; all others may indeed, eat as they pleaſe, but this humour excludes them from ſome emoluments. Tumults are ſtrictly forbidden, and inſtantly puniſhed without mercy or mitigation; all quarrels at table are carefully reſtrained by a precept of our great Japoneſe cook, who has written in the ſacred language, *Suti, rabo, cus flat, natis in uſum lætitiæ ſcyphis pugnare tracum eſt*; that is, "The intent of feaſting is a ſober and decent "mirth;

" mirth; but to throw glaſſes at one another " is ſavage."

Under theſe maxims we live very happily; our liberty is ſecured by our Taiceſemus; we are every day growing more and more opulent; we have two hundred junks of the line, and are dreaded by our neighbours.

Ind. Why then has the pious rhymer Recna (ſon to the ſo juſtly celebrated Indian poet Recna) ſaid in a didactic work of his, intitled *Grace*, and not the Graces,

Le Japan ou jadis brilla tant de lumiere,
N'eſt plus qu'un triſte amas de folles viſions?

" Japan, once famed for intellectual light, " lies now involved in error and chimerical " viſion?"

Jap. That Recna is himſelf an arrant viſionary. Does not that weak Indian know that it is we who have taught his countrymen what light is? that it is to us India owes its knowing the courſe of the planets? that it is we who have made known to man the primitive laws of Nature, and the doctrine of fluxions? To deſcend to things of more common uſe; by us his countrymen were taught to build junks in mathematical proportions; they are beholden to us for thoſe coverings of their legs which they call wove ſtockings. Now is it poſſible that, after ſuch admirable and uſeful inventions, we ſhould be madmen? And if he has rhymed on the follies of others, does that make him the only wiſe man? Let him leave us to our own cookery; and if he muſt be verſifying, I would adviſe him to chuſe more poetical ſubjects.

This Recna, truſting to the viſionaries of his country, has advanced, " That no good ſauces

" were to be made unleſs Brama himſelf, out " of his particular favour, taught his favourites " to make the ſauce; that there was an in- " finite number of cooks, who, with the beſt in- " tentions, and moſt earneſt endeavours, were " under an impoſſibility of making a ragout; " Brama, from mere ill will, diſabling them." Such ſtuff will not go down in Japan, where the following ſentence is eſteemed an indiſputable truth: " God never acts by partial will, " but by general laws."

Ind. What can be ſaid! He is full of his country's prejudices, thoſe of his party, and his own.

Jap. A world of prejudices indeed!

THE

COUNTRY PRIEST's CATECHISM.

ARISTUS.

So, my dear Theotimus, you are going to be a country parſon?

Theot. Yes, I have had a ſmall pariſh conferred on me, and I like it better than a larger; it is more ſuited both to my parts and my activity; having but one ſoul myſelf, the ſuperintendance and direction of ſeventy thouſand would certainly be too much for me; and I have ever wondered at the daringneſs of thoſe who have taken on them the care of theſe immenſe diſtricts. I cannot in any tolerable meaſure find myſelf equal to ſuch a charge; a large flock really frightens me, but with a ſmall one may perhaps do ſome good. I have a ſmat-

ſmattering of the law; enough, with my careful endeavours, to prevent my poor pariſhioners from ruining one another by litigations; I am ſo far a phyſician as to preſcribe to them in common caſes; and I have ſo far looked into our beſt treatiſes on agriculture, that my advice may ſometimes be of ſervice to them. The lord of the manor and his lady are mighty good ſort of people, and no devotees; they will ſecond my endeavours to do good, ſo that I promiſe myſelf a very happy time of it, and that thoſe among whom I am to live will not be the worſe for my company.

Ariſt. But could you not like to have a wife? It would be a great comfort after preaching, ſinging, confeſſing communicating, baptizing, and burying, to be welcomed at your return home by an affectionate, cleanly, and virtuous wife. She would take care of your linen and perſon, divert you when in health, tend you in ſickneſs, and make you the father of pretty children, the good education of whom would be of public advantage. I really pity your order, whoſe whole time is ſpent in the moſt valuable ſervice of mankind, yet are debarred of a comfort and ſolacement ſo delectable, and withal ſo neceſſary.

Theot. The Greek church makes a point of encouraging marriage in their prieſts; the Church of England and the Proteſtants univerſally act with the like wiſdom; but the policy of the Latin Church is quite oppoſite, and I muſt ſubmit to it. Perhaps in the preſent prevalence of philoſophical ſpirit, were a council convened, its decrees would be more favourable to human nature than thoſe of the council of Trent; but till that happy time I muſt conform to the preſent laws; I am no ſtranger

to its difficulties, but ſo many of my betters having taken the yoke on them, it is not for me to murmur.

Ariſt. You have a great ſhare of learning, and are likewiſe maſter of a nervous eloquence; how do you intend to preach before a congregation of villagers?

Theot. As I would before kings. I will inſiſt on morality, and never meddle with controverſy. God forbid that I ſhould go about diving into concomitant grace, effectual grace which may be reſiſted, ſufficient grace which does not ſuffice; or examining whether the angels who came to Lot had a body, or only feigned to eat. A thouſand things there are which my congregation would not underſtand, nor I neither: my endeavour ſhall be to make them good, and to be ſo myſelf; but I ſhall make no divines, nor be ſo myſelf, no more than ſhall be abſolutely neceſſary.

Ariſt. You will make a good prieſt, indeed! I think I muſt purchaſe a country-houſe in your pariſh. But be ſo kind as to tell me how you will manage confeſſion.

Theot. Confeſſion is highly beneficial, a ſtrong curb to vice, and a very early inſtitution. It was anciently practiſed at the celebration of all the myſteries of the Church; and we have imitated and ſanctified ſo devout an obſervance: it avails greatly, turning reſentment and hatred into forgiveneſs and friendſhip; by it the petty rogues are induced to reſtore what they had ſtolen. I own it has alſo its inconveniencies. There are too many indiſcreet confeſſors, chiefly among the monks, who ſometimes teach girls more fooleries than they learn among the young men. In confeſſion there ſhould be no particulars; it is

no

no juridical interrogatory, but only a ſinner's acknowledgment of his faults to the Supreme Being before another ſinner, who is ſoon to make the like acknowledgment. This ſalutary avowal is not made to gratify a frivolous curioſity.

Ariſt. And excommunications; will you ever proceed to ſuch extremities?

Theot. No, ſome rituals excommunicate graſhoppers, ſorcerers, and ſtage-players. Graſhoppers I ſhall never exclude from my church, for they never come there; as little ſhall I excommunicate ſorcerers, ſeeing there are none: and ſtage-players being authorized by the magiſtrates, and penſioned by his Majeſty, it would ill become me to brand them with infamy: and, to be ingenuous, I can with pleaſure read a play, when kept within the limits of decency; ſuch, for inſtance, as Athaliah and the Miſanthrope, which contain a great deal of moral inſtruction. The lord of our manor has ſome ſuch pieces acted at his ſeat by young people of a theatrical turn; theſe exhibitions lead to virtue through the attractive of pleaſure, form the taſte, and greatly contribute to a juſt elocution. Now, for my part, in all this I ſee nothing but what is very innocent, even very uſeful; ſo that I intend, purely for my inſtruction, to be ſometimes a ſpectator, but in a latticed box, to avoid giving offence to the weak.

Ariſt. The more you let me into your way of thinking, the more deſirous am I of becoming your pariſhioner: but one point remains, which I think of very great importance. How will you do to hinder the peaſants from fuddling on the holidays, which, you know, is their chief way of keeping feſtivals? Some, overcome by

a liquid poiſon, are ſeen with their heads drooping almoſt to their knees, their hands dangling, their ſight and hearing loſt, in a condition very much beneath beaſts; led home reeling by their lamenting wives, incapable of going to work the next day, often ſick, and ſometimes irrecoverably beſotted. Others, inflamed by wine, raiſe quarrels, which ſoon come to furious blows: and theſe brutal ſcenes, a diſgrace to human nature, have not ſeldom been known to end in murder. It is a known truth, that the ſtate loſes more ſubjects by holidays than by wars? Now how will you, if not eradicate this execrable cuſtom out of your pariſh, at leaſt bring it under ſome regulation?

Theot. I have a remedy at hand; I ſhall not only give them leave, but exhort them to follow their occupations after divine ſervice; and that I will take care to begin very early, for it is their being unemployed on ſuch days which ſends them to public-houſes; on the working days we hear of no riot or bloodſhed. Moderate labour is good both for ſoul and body: beſides, the ſtate wants their labour. Let us ſuppoſe, and the ſuppoſition is within bounds, five millions of men, one with another, doing ten penny-worth of work, and that theſe five millions of men are, by ſuch a cuſtom, rendered quite uſeleſs no leſs than thirty days in the year; conſequently the ſtate is deprived of work to the value of thirty times five millions of ten pences: now God never enjoined drunkenneſs, nor ſuch detrimental obſervance of feſtivals.

Ariſt. This will be reconciling devotion and buſineſs, and both are of God's appointment; thus you ſerve God and do good to your neighbour.

bour. But amidſt our eccleſiaſtical feuds, with which party will you ſide?

Theot. With none. Virtue never occaſions any diſputes, becauſe it comes from God; all theſe heart-burnings are about opinions, which are the inventions of men.

Ariſt. Excellent! I wiſh all prieſts were like you.

CERTAIN, CERTAINTY.

HOW old may your friend Chriſtopher be? Twenty-eight, I have ſeen both his contract of marriage and the regiſter of his birth: I have known him from a child; twenty-eight is his age. I am as certain of it as certain can be.

Soon after this man's anſwer, who was ſo ſure of what he ſaid, and of twenty others, in confirmation of the ſame thing, I happened to be informed that, for private reaſons, and by an odd contrivance, the regiſter of Chriſtopher's birth was antedated. They to whom I had ſpoken, knowing nothing of this, are ſtill in the greateſt certainty of what is not.

Had you, in Copernicus's time, aſked all the world, Did the ſun riſe, did the ſun ſet, to-day? they would, one and all, have anſwered, That is a certainty; we are fully certain of it: thus they were certain, and yet miſtaken.

Witchcraft, divinations, and poſſeſſions, were, for a long time univerſally accounted the moſt certain things in the world. What numberleſs crowds have ſeen all thoſe fine things, and have been certain of them! but at preſent, ſuch certainty begins to loſe its credit.

A young

A young man, juſt entered on geometry, and gone no farther than the definition of triangles, calls on me. Are not you certain, ſaid I to him, that the three angles of a triangle are equal to two right angles? He anſwers me, that, ſo far from being certain, he has not a clear idea of the propoſition; on which I demonſtrate it to him; this, indeed, makes him very certain of it, and he will be ſo as long as he lives.

Here is a certainty very different from the former: they were only probabilities, which, on being ſearched into, are found errors; but mathematical certainty is immutable and eternal. —I exiſt, I think, I feel pain; is all this as certain as a geometrical truth? Yes. And why? Becauſe theſe truths are proved by the ſame principle, that a thing cannot at the ſame time be and not be. I cannot, at one and the ſame time, exiſt and not exiſt, feel and not feel. A triangle cannot have and not have a hundred and eighty degrees, the ſum of two right angles.

Thus the phyſical certainty of my exiſtence and my ſenſation, and mathematical certainty, are of a like validity, though differing in kind.

But this is by no means applicable to the certainty founded on appearances, or the unanimous relations of men.

How? ſay you; Are not you certain that there is ſuch a city as Pekin? have you not ſome Pekin manufactures? are you not certain of the exiſtence of Pekin from the accounts of perſons of different nations and different opinions, and writing violently againſt each other, when preaching the truth in that city? I anſwer, that it is highly probable there was ſuch a city at that time, but I would not lay my life

on

on its exiſtence; whereas at any time will I ſtake my life that the three angles of a triangle are equal to two right angles.

The *Dictionaire Encyclopedique* has a very droll aſſertion, That, ſhould all Paris ſay that Marſhal Saxe is riſen from the dead, a man ought to be as ſure and certain of it, as he is that the Marſhal gained the battle of Fontenoy, on hearing all Paris ſay ſo. Excellent reaſoning! I believe all Paris when it tells me a thing morally poſſible; muſt I therefore believe all Paris when it tells me a thing which is both morally and naturally impoſſible?

The author of this article, I ſuppoſe, was in a bantering ſtrain, and the other author againſt whom it was written, probably means no more by his ecſtatic applauſes at the end of it.

CHAIN OF EVENTS.

IT is an old ſuppoſition, that all events are linked together by an invincible fatality; this is Deſtiny, which Homer makes ſuperior to Jupiter himſelf. This ſovereign of gods and men frankly declares, that he cannot ſave his ſon Sarpedon from dying at the time appointed. Sarpedon was born at the very inſtant that he was to be born, at any other he could not be born; ſo he could not die any where but before Troy; he could be buried no where but in Lycia; his body was at the deſtined time to produce herbs and pulſe, which were to be changed into the ſubſtance of ſome Lycians; his heirs were to inſtitute a new form of government in his dominions; this new form was to affect the neighbouring kingdoms, and this

put

put thoſe who bordered on theſe neighbouring kingdoms on new meaſures of peace or war: thus the fate of the whole earth came gradually to be determined by that of Sarpedon, which depended on another event, and this, by a chain of other events, was connected with the origin of things.

Had only one of theſe tranſactions been differently diſpoſed, it would have cauſed a different univerſe; and that the preſent univerſe ſhould exiſt and not exiſt is an impoſſibility; therefore it was not poſſible for Jupiter, with all his omnipotence, to ſave his ſon's life.

This ſyſtem of neceſſity and fatality has, according to Leibnitz, been ſtruck out by himſelf under the appellation of *ſufficient reaſon*; but it is in reality of very ancient date, that no effect is without a cauſe; and that, often, the leaſt cauſe produces the greateſt effects, is what the world is not to be taught at this time of day.

My Lord Bolingbroke owns, that the trivial quarrel between the Ducheſs of Marlborough and Mrs. Maſham put him upon making the ſeparate treaty between Queen Anne and Lewis XIV. This treaty brought on the peace of Utrecht. This peace ſettled Philip V. on the Spaniſh throne; Philip V. diſpoſſeſſed the houſe of Auſtria, of Naples and Sicily: thus the Spaniſh prince, who is now king of Naples, evidently owes his ſovereignty to Mrs. Maſham: he would not have had it, perhaps he would not ſo much as have been born, had the Ducheſs of Marlborough behaved with due complaiſance towards the Queen of England; his exiſtence at Naples depended on a few follies committed at the court of London. Enquire into the ſituation of all the nations on the globe, and they

they all derive from a chain of events, apparently quite unconnected with any one thing, and connected with every thing. In this immenſe machine all is wheel-work, pully, cords, and ſpring.

It is the ſame in the phyſical ſyſtem: a wind, blowing from the ſouth of Africa and the Auſtral ſeas, brings with it part of the African atmoſphere, which falls down again in rain among the vallies of the Alps, and theſe rains fructify our lands. Again, our northern wind wafts our vapours among the negroes: thus we benefit Guinea, and are benefited by it; and this chain reaches from one end of the univerſe to the other.

But the truth of this principle, I think, has been ſtretched to a ſtrange exceſs. Some will have it, that there is no atom, ever ſo minute, but its motion contributed to the preſent diſpoſition of the whole world; and that every petty incident, whether among men or brutes, is an eſſential link in the great chain of fatality.

Let us underſtand one another: every effect has evidently its cauſe, recurring from cauſe to cauſe, up to the abyſs of eternity; but every cauſe has not its effect traced forward to the end of time. That all events proceed from others I own; as the paſt has brought forth the preſent, the preſent produces the future; every thing has fathers, but every thing has not always children. This cannot be better elucidated than by a genealogical tree; every family is deduced from Adam, but many of its branches die without iſſue.

The events of this world are not without their genealogical tree; the inhabitants of Gaul and Spain are indiſputably deſcended from Gomer, and the Ruſſians from Magog, his younger

younger brother, for ſo it is ſaid in many huge books; then we are of courſe indebted to Magog for the ſixty thouſand Ruſſians now in arms towards the confines of Pomerania, and the ſixty thouſand French in the neighbourhood of Frankfort. But I do not ſee how Magog's ſpitting to the right or left near Mount Caucuſus, or his making two or three arches on the inſide of a well, or his lying on his right or his left ſide, could have any conſiderable influence in the Czarina Elizabeth's reſolution of ſending an army to the aſſiſtance of Mary Thereſa Empreſs of the Romans. That my dog dreamed or did not dream in his ſleep, has any relation to the Grand Mogul's concerns, is what I cannot ſee into.

It muſt be conſidered, that all things are not full in Nature; and that every motion is not communicated ſucceſſively, ſo as to be continued round the world. On throwing into water a body of equal denſity, you eaſily conceive that in ſome ſhort time the motion of ſuch body, and that which it has cauſed in the water will ceaſe; motion is loſt and recovered: thus the motion which might have been produced by Magog's ſpitting in a well can have no affinity with what is now doing in Ruſſia and Pruſſia: Thus the preſent events are not iſſued from all the former events: they have their direct lines; but a thouſand petty collateral lines do not in the leaſt conduce to them: I ſay it again, every being has its fathers, but every being has not children. I may poſſibly enlarge on this head when I come to ſpeak of *Deſtiny*.

CHAIN

CHAIN OF CREATED BEINGS.

AT my firſt reading Plato, I was charmed with his gradation of beings, riſing from the ſlighteſt atom to the ſupreme Eſſence. Such a ſcale ſtruck me with admiration; but, on a cloſer ſurvey of it, this auguſt phantom diſappeared, as formerly ghoſts uſed to hie away at the crowing of the cock..

Fancy is, at firſt, raviſhed in beholding the imperceptible aſcent from ſenſeleſs matter to organized bodies, from plants to zoophytes, from zoophytes to animals, from theſe to men, from men to genii, from the ethereal genii to immaterial eſſence, and laſtly, numberleſs different orders of theſe eſſences, aſcending through a ſucceſſion of increaſing beauties and perfections, to God himſelf. The devout are mightily taken with this hierarchy, as repreſenting the pope and his cardinals, followed by the archbiſhops and biſhops, and then by the reverend train of rectors, vicars, unbeneficed prieſts, deacons, and ſubdeacons; then come the regulars, and the capuchins bring up the rear.

But from God to his moſt perfect creatures the diſtance is ſomething greater than between the pope and the dean of a ſacred college; this dean may come to be pope, whereas the moſt perfect of the genii never can be God. Infinitude lies between God and him.

Neither does this chain, this pretended gradation, exiſt any longer in vegetables and animals, ſome ſpecies of plants and animals being totally extinguiſhed. The murex is not to be found; it was forbidden to eat the griffin and ixion, which, whatever Bochart may ſay, have,

for ages paſt, not been in nature; where then is the chain?

If no ſpecies have been loſt, yet it is manifeſt they may be deſtroyed, for lions and rhinoceroſes are growing very ſcarce.

It is far from being improbable that there have been breeds of men now no longer exiſting: but I grant that they all have been preſerved, as truly as the whites, the blacks, the Caffres, to whom nature has given a membraneous apron hanging from their belly half down their thighs; the Samoiedes, where one of the nipples of the women's breaſts is of a fine ebony, &c.

Is there not a manifeſt chaſm between the monkey and man? Is it not eaſy to conceive a two-legged animal without feathers, endowed with underſtanding, but without ſpeech or our ſhape, which we might tame and inſtruct, ſo that it ſhould anſwer to our ſigns, and ſerve us to many purpoſes? and between this new ſpecies and that of man might not others be contrived?

Farther, divine Plato, you quarter in the firmament a ſeries of cœleſtial ſubſtances. As for us, we believe the exiſtence of ſome of theſe ſubſtances, being taught ſo by our faith. But what grounds can you have for ſuch a belief? It is to be ſuppoſed that you never converſed with Socrates's genius: and the good man Heres, who kindly roſe from the dead purely to communicate to you the myſteries of the other world, did not ſay a word to you about ſuch ſubſtances.

This ſuppoſed chain is not leſs imperfect in the ſenſible univerſe.

What gradation, pray, is there between thoſe planets of yours? The moon is forty times

times ſmaller than our globe. In your journey from the moon through the ether you meet with Venus, which is nearly as big as the earth. Whence you come to Mercury turning in an ellipſis, which is very different from Venus's orbit; he is twenty-ſeven times ſmaller than our planet, and the ſun is a million times larger. Mars is five times ſmaller; the former performs his orbit in two years, Jupiter its neighbour in twelve, Saturn takes up thirty; and yet Saturn, the moſt diſtant of any, is not ſo large as Jupiter. Amidſt theſe diſproportions what becomes of the gradation?

And then, how can you think that, in ſuch immenſe voids, there can be a chain whereby every thing is connected; if ſuch a chain there be, it is certainly that diſcovered by Newton, and by which all the globes of the planetary world gravitate towards each other throughout theſe immenſe ſpaces.

Oh! Plato, though ſo much admired, your writings ſwarm with fables and fictions; and the Caſſiterides, where, in your time, men went quite naked, have produced a philoſopher who has taught the world truths as great and ſublime as your notions were erroneous and puerile.

CHARACTER

COMES from a Greek word ſignifying *Impreſſion* and *Graving*; it is what Nature has engraven in us; then can we can efface it? This is a weighty queſtion. A miſhapen noſe, cat's eyes, or any deformity in the features, may be hidden with a maſque, and can I do

more with the character which Nature has given me? A man, naturally impetuous and paſſionate, comes before Francis I. King of France, to complain of an outrage: the prince's aſpect, the reſpectful behaviour of the courtiers, the very place make a powerful impreſſion on him. With eyes caſt down, a ſoft voice, and every ſign of humility, he preſents his petition, ſo that one would think he was naturally as mild and as polite as are (at leaſt at that time) the courtiers among whom he is even out of countenance; but if Francis I. be a phyſiognomiſt, he will eaſily diſcover, by the ſullen fire in his eyes, by the ſtraining of the muſcles in his face, and the compreſſion of his lips, that this man is not really ſo mild as he is obliged to appear. The ſame man follows him to Pavia, is taken with him, and confined in the ſame priſon at Madrid; here the impreſſion made on him by Francis's aſpect and grandeur ceaſes; he grows familiar with the object of his reſpect. One day drawing on the king's boots, and doing it wrong, the king, ſoured by his misfortune, takes pet; on this my gentleman, ſhaking off all reſpect to his Majeſty, throws the boots out of the window.

Sextus Quintus was naturally petulant, obſtinate, haughty, violent, revengeful, and arrogant; this character, however, ſeems quite mollified amidſt the trials of the novitiate; but no ſooner has he attained to ſome conſideration in his order, than he flies into a paſſion againſt his ſuperior, and ſeverely belabours him with his fiſts till he lays him ſprawling. On his being made inquiſitor at Venice, his inſolence became intolerable. On his promotion to the purple, he was immediately ſeized with the

the *rabbia papale*, which ſo far got the better of his natural character, that he affected obſcurity, mortification, humility, and a very weak ſtate of health. At length he is choſen pope, and now the ſpring recovers its whole elaſticity, which had been ſo long under reſtraint: never was a more haughty and deſpotic ſovereign known:

Naturam expellas furca tamen ipſa redibit.

Religion and morality lay a check on the force of a natural temper, but cannot extirpate it. A ſot, when in a convent, reduced to half a pint of cyder at each meal, will no longer be ſeen drunk, but his love of wine will ever be the ſame.

Age weakens the natural character; it is a tree which produces only ſome degenerate fruits, ſtill are they of one and the ſame nature. It grows knotty, and over-run with moſs, and worm-eaten: but amidſt all this it continues what it was, whether oak or pear-tree. Could a man change his character, he would give himſelf one; he would be ſuperior to Nature. Can we give ourſelves any thing? What have we that we have not received? Endeavour to rouze the indolent to a conſtant activity, to freeze the impetuous into an apathy, to give a taſte for poetry and muſic to one who has neither taſte nor ears; you may as well go about waſhing the blackmoor white, or giving ſight to one born blind. We only improve, poliſh, and conceal, what Nature has put into us; we have nothing of our own putting.

A country gentleman is told, there are too many fiſh in that pond, they will never thrive; your meadows are crowded with ſheep, they

have not graſs ſufficient, they fall away to nothing. Sometime after this advice it ſo falls out that the pikes devour half the carps, and the wolves thin his meadows, ſo that what ſheep are left fatten apace. Shall he pique himſelf on his management? Well, this country gentleman is no other than thyſelf: one of thy paſſions has ſwallowed up the reſt, and thou boaſteſt of ſelf-conqueſt. How very few among us, who may not be compared to the decrepit general, ninety years old, who, meeting ſome young officers making a little free with girls, ſaid to them, in a paſſion, Fy, gentlemen, what do you mean? do I ſet you any ſuch example?

CHINA.

WE go to fetch earth from China, as if we had none; ſtuffs, as if we were without ſtuffs; a ſmall herb to infuſe into water, as if our climates did not afford any ſimples. In return, which is a very commendable zeal, we are for converting the Chineſe; but we ſhould not offer to diſpute their antiquity, and tell them that they are idolaters; for, indeed, what would be thought of a capuchin, who, after being kindly entertained at the ſeat of the Montmorencies, ſhould go about to perſuade them that they were but new-made nobles, like ſecretaries of ſtate, and accuſe them of being idolaters, having obſerved in this ſeat two or three of the conſtable's ſtatues, which they highly value.

The celebrated Wolff, mathematical profeſſor in the Univerſity of Halle, once made a judicious oration on the Chineſe philoſophers; he

he praiſed this ancient race of men, though different from us in the beard, eyes, noſe, ears, and reaſoning; he commended the Chineſe as adoring one Supreme God, and cheriſhing virtue; thus doing juſtice to the Emperors of China, to the Kolaos, to the tribunals, to the literati: the juſtice which the bonzes deſerve is of a different kind.

This Wolff, you muſt know, drew to Halle a great reſort of ſcholars from all nations: there was in the ſame univerſity a profeſſor of divinity named *Engel*, who had ſcarce a ſingle ſcholar. This man, exaſperated at ſtarving with cold in his empty auditory, conceived a deſign, and, to be ſure very juſtly, to ruin the profeſſor of mathematics, and, as uſual with ſuch men, he charged him with not believing in God.

Some European writers, utter ſtrangers to China, had affirmed, that all the men of any note or conſideration at Pekin were Atheiſts; now Wolff had commended the Pekin philoſophers; Wolff therefore was an Atheiſt. Envy and Hatred never formed better ſyllogiſms. Yet this argument, with the help of a cabal and a protector, appeared ſo concluſive to the king of the country, that he ſent the mathematician a dilemma in form, the import of which was, either to leave Halle in twenty-four hours, or to be hanged. As Wolff always reaſoned very juſtly, he immediately left the city; but by his departure the king loſt two or three hundred thouſand crowns a year, which the great number of that philoſopher's ſcholars brought into the kingdom.

May this be a document to ſovereigns, not always to lend an ear to Calumny, and ſacrifice a great man to the rancour of a blockhead.

Let

Let us return to China.

What do we mean here, at the fartheſt part of the weſt, thus virulently to diſpute whether Fohi, Emperor of China, was the fourteenth Emperor or not, and whether Fohi lived three thouſand or two thouſand nine hundred years before our common æra? I ſhould laugh at two Iriſhmen wrangling at Dublin about who in the twelfth century was the owner of the eſtate which I now hold; is it not clear that they ſhould be determined by me, as having the writings in my hands? The caſe, I think, is ſimilar, with regard to the firſt Emperors of China; the tribunals of the country are the beſt judges.

After all your important altercations about the fourteen princes who reigned before Fohi, the reſult will be, that China was then very well peopled, and had laws and a political conſtitution. Now, let me aſk you, whether a nation living in towns, and having laws and ſovereigns, does not imply a prodigious antiquity? Conſider the time that muſt have paſſed, and the concurrence of circumſtances, before iron could be found out in the mines, and then fitted for agriculture; and likewiſe before the invention of the ſhuttle and all other trades.

Some who play the fool with their pens have contrived a whimſical ſort of calculation. The Jeſuit Petau, in his ſagacious computation, at the epocha of only two hundred and eighty-five years after the deluge, gives the earth a hundred times more inhabitants than can be ſuppoſed in it at preſent. Cumberland and Whiſton are no leſs ridiculous in their calculations. Good men! had they only conſulted the regiſters of our American colonies, they would have been aſtoniſhed. They would have ſeen how very ſlowly the human ſpecies multiplies,

plies, and very often, ſo far from increaſing, diminiſhes.

Let us, therefore, we who are but of yeſterday, deſcendants from the Celts, who have but juſt cleared our wild countries from the foreſts with which they were over-run; let us, I ſay, leave the Chineſe and the Indians in the quiet enjoyment of their fine climate and their antiquity; eſpecially let us forbear calling the Emperor of China and the Soubah of Decan idolaters: neither are we to be infatuated with Chineſe merit. The conſtitution of their empire is, indeed, the beſt in the whole world, the only one which is entirely modelled from paternal power, (the Mandarins, however, chaſtiſe their children very ſeverely,) the only one where the governor of a province is puniſhed, if, at the expiration of his office, the people do not ſhew their approbation of his conduct by loud acclamations; the only one which has inſtituted prizes for virtue, whilſt every where elſe the laws only puniſh vice; the only one whoſe laws have recommended themſelves to its conquerors, whilſt we are ſtill ſwayed by the cuſtoms of our conquerors, the Burgundians, the Franks, and the Goths. But it muſt be owned, that the commonalty, who are bonze-ridden, are no leſs knaviſh than ours; that foreigners are extremely impoſed upon, as amongſt us; that in ſciences the Chineſe are two hundred years behind us; that, like us, they have a thouſand ridiculous notions, that they give credit to taliſmans and judicial aſtrology, which was alſo our caſe for a long time.

It muſt farther be owned, that they were amazed at our thermometer, at our way of freezing liquors by ſalt-petre, and with Torricelli's and Otho Gueric's experiments, juſt as we

we ourſelves were at our firſt ſeeing thoſe phyſical exhibitions: further, their phyſicians do not cure mortal diſtempers any more than ours; and the ſlighter illneſſes Nature alone cures them, as here: notwithſtanding all this, the Chineſe, four thouſand years ago, when we did not know our letters, were maſters of all that is eſſentially uſeful in that knowledge which we ſo much value ourſelves on at preſent.

CHRISTIANITY.

Hiſtorical Diſquiſitions concerning Chriſtianity.

IN vain have ſome of the learned expreſſed their wonder, that in the hiſtorian Joſephus they meet with no trace of Jeſus Chriſt, the little paſſage relating to him in hiſtory being now univerſally given up as interpolated. Yet Joſephus's father muſt have been an eye-witneſs of Jeſus's miracles. The hiſtorian was of the prieſtly lineage, and being related to Queen Mariamne, Herod's wife, is minutely particular on all that prince's proceedings, yet wholly ſilent as to the life and death of Chriſt. Though neither concealing nor palliating Herod's cruelties, not a word does he ſay about his ordering the children to be maſſacred, on an information that a king of the Jews was juſt born. According to the Greek calendar, the number of children put to death on that occaſion amounted to fourteen thouſand.

Of all the cruelties ever committed by all the tyrants that ever lived, this was the moſt horrible; a like inſtance is not to be found in hiſtory.

Yet

Yet the beſt writer ever the Jews had, the only one of any account among the Romans and Greeks, makes no manner of mention of a tranſaction ſo very extraordinary, and ſo very dreadful. He ſays not a word of the new ſtar which had appeared in the eaſt at our Saviour's nativity; and a phænomenon ſo ſingular could not eſcape the knowledge of ſuch an accurate hiſtorian as Joſephus: he is likewiſe ſilent as to the darkneſs which, at noon-day, covered the whole earth for the ſpace of three hours, whilſt the Saviour was on the croſs; the opening of the tombs at that awful time, and the number of the juſt who roſe from the dead.

It is no leſs a matter of wonder to the learned, that theſe prodigies are not taken notice of by any Roman hiſtorian, though they happened in the reign of Tiberius, under the very eyes of a Roman governor and garriſon, who naturally would have ſent the emperor and ſenate a circumſtantial account of the moſt miraculous event ever heard of. Rome itſelf muſt for three hours have been involved in thick darkneſs; and ſurely ſuch a prodigy would have been noted in the annals of Rome, and thoſe of all other nations: but God, I ſuppoſe, would not allow that ſuch divine things ſhould be committed to writing by profane hands.

The ſame learned perſons likewiſe meet with ſome difficulties in the evangelical hiſtory. They obſerve, that in St. Matthew, Jeſus Chriſt ſays to the Scribes and Phariſees, that upon them ſhould come all the innocent blood ſhed on the earth, from the blood of the righteous Abel to that of Zacharias the ſon of Barac, whom they ſlew between the temple and the altar.

In

In all the hiſtory of the Hebrews, ſay they, we meet with no ſuch perſon as Zacharias killed in the temple before the coming of the Meſſiah, nor in his time; but Joſephus, in his hiſtory of the ſiege of Jeruſalem, (chap. xix. book IV.) mentions a Zacharias, the ſon of Barachias, who was killed in the middle of the temple by a faction of the Zelotes. This has given riſe to a ſuſpicion that St. Matthew's goſpel was not written till after the taking of Jeruſalem by Titus. But if we conſider the infinite difference there muſt be between books divinely inſpired, and ſuch as are merely human, all theſe doubts, difficulties and objections, immediately vaniſh. It was God's pleaſure that his birth, life, and death, ſhould be ſhrouded in a cloud of reſpectable darkneſs. His ways in all things are different from ours.

The learned are alſo at a great loſs to reconcile the difference of the two genealogies of Chriſt. In *St. Matthew*, Joſeph's father is Jacob, Jacob's Matthan, Matthan's Eleazar; whereas *St. Luke* ſays, that Joſeph was the ſon of Heli, Heli of Matthat, Matthat of Levi, Levi of Janna, &c. They cannot reconcile the ſixty-ſix anceſtors in Chriſt's genealogy from Abraham, given by St. Matthew, and they are ſhocked that Matthew, mentioning forty-two generations, enumerates no more than forty-one.

They likewiſe are at a ſtand about Jeſus not being the ſon of Joſeph, but of Mary. They farther have their doubts concerning the miracles of our Saviour, and quote St. Auſtin, Hilary, and others, who interpret the account of theſe miracles in a myſtic and allegorical ſenſe: as the curſing and withering of the fig-tree for not bearing figs, when it was not the time

time of figs: the ſending the devils into the ſwine, in a country where thoſe creatures were not allowed of; the turning the water into wine towards the end of an entertainment, when the gueſts were already heated with liquor. But all theſe cavils of the learned are put to ſilence by faith, whoſe merit is enhanced by theſe difficulties. The ſcope of this article is purely to follow the hiſtorical clue, and give a preciſe idea of thoſe facts which no body offers to controvert.

Firſt, Jeſus was born under the Moſaic law; in conformity to this law he was circumciſed; he conformed to all its precepts; he kept all its feaſts, and preached only morality; he made no revelation of the myſtery of his incarnation; he never told the Jews that he was born of a Virgin; he received John's benediction, being baptized by him in the river Jordan, a ceremony to which great numbers of the Jews ſubmitted; he ſaid nothing about the ſeven ſacraments, nor did he inſtitute in his lifetime, the eccleſiaſtical hierarchy. He concealed from his contemporaries that he was the Son of God, generated from all eternity, conſubſtantial with God, and that the Holy Ghoſt proceeded from the Father and the Son; he did not inform them that his perſon was compoſed of two natures and two wills: theſe great myſteries were, in after-times, to be declared to man by perſons illuminated with the light of the Holy Ghoſt. During his whole life he did not in the leaſt deviate from the law of his forefathers. He ſhewed himſelf to the world only as a juſt man, acceptable to God, perſecuted by envious doctors, and condemned to die by prejudiced magiſtrates. It was his plea-

ſure that all the reſt ſhould be done by the holy church which he eſtabliſhed.

Joſephus, in the 12th chapter of his hiſtory, mentions an auſtere ſect of Jews then recently founded by one Judas Galileus, "They make "light," ſays he, "of all earthly evils. Such "is their reſolution, that they brave tortures, "and on an honourable motive prefer death "to life. They have choſe to be burnt, to "be ſlain, and even their bones to be broken, "rather than utter the leaſt word againſt their "legiſlator, or eat any forbidden food."

This character ſeems to belong to the Judaites, and not to the Eſſenes; for Joſephus's words are, "Judas was the author of a new "ſect totally different from the other three, "that is, the Sadducees, the Phariſees, and "the Eſſenes." And farther on, he ſays: "They are by nation Jews, they live in a "cloſe union among themſelves, and hold all "ſenſuality vicious and ſinful." Now, the natural import of this phraſe ſhews the author to be ſpeaking of the Judaites.

However it be, theſe Judaites were known before Chriſt's diſciples began to make any conſiderable figure in the world.

The Therapeutes were a ſociety differing both from the Eſſenes and the Judaites, and had ſome affinity to the Indian Gymnoſophiſts and Bramins. "They have," ſays Philo, "impulſes of heavenly love, by which they "kindle into all the enthuſiaſm of the Cori-"bantes, and the Bacchanalians, and are raiſed "to that ſtate of contemplation after which "they aſpire. This ſect had its riſe in Alex-"andria, where the Jews were very numerous, "and ſpread exceedingly throughout Egypt."

John

John the Baptiſt's diſciples likewiſe ſpread a little in Egypt, but eſpecially in Syria and Arabia; Aſia-minor alſo was not without them. *The Acts of the Apoſtles*, chap. xix. ſays, that St. Paul met with ſeveral at Epheſus; and aſking them, "Have you received the Holy "Ghoſt!" They anſwered, "We have not ſo "much as heard that there is a Holy Ghoſt." He ſaid to them, "What baptiſm, then, have "you received?" They anſwered him, "The "baptiſm of John." For ſome little time after Jeſus's death there were ſeveral different ſects and ſocieties among the Jews; the Phariſees, the Sadducees, the Eſſenes, the Judaites, the Therapeutes, the diſciples of John, and the diſciples of Chriſt, whoſe little flock God led by paths unknown to human wiſdom.

Believers firſt had the name of Chriſtians at Antioch, about the ſixtieth year of our common æra; but, as we ſhall ſee in the ſequel, they were known in the Roman empire by other appellations. Before that time they diſtinguiſhed themſelves only by the name of Brothers, Saints, and Faithful. Thus God, who had come down on earth to be a pattern of meekneſs and ſelf-denial, founded his church on very weak and apparently mean beginnings, and kept it in the ſame humble and mortified condition in which it pleaſed him to be born. All the firſt believers were of low parentage, obſcure men, working with their own hands. The apoſtle Paul intimates, that he ſupported himſelf by making of tents. St. Peter raiſed to life Dorcas a ſempſtreſs, who uſed to make garments for the brethren, and the believers of Joppa uſed to hold their meetings in the houſe of Simon a tanner, as may be ſeen in chap. ix. of the *Acts of the Apoſtles*.

The Faithful ſecretly ſpread themſelves in Greece, and ſome went from thence to Rome, mingling with the Jews, to whom the Romans allowed a ſynagogue. At firſt they continued with the Jews, and ſo far practiſed circumciſion, that, as we have elſewhere obſerved, the fifteen firſt biſhops of Jeruſalem were every one circumciſed.

The apoſtle Paul, on taking with him Timothy, whoſe father was a Gentile, circumciſed him himſelf at the little town of Lyſtra; but Titus, his other diſciple, would not ſubmit to that ceremony. The diſciples of Jeſus continued in unity with the Jews, till Paul bringing ſtrangers into the temple, the Jews raiſed a perſecution againſt him, and charged him with an intent of ſubverting the Moſaic law by the doctrine of Jeſus Chriſt. It was in order to clear himſelf from this accuſation that James propoſed to Paul his having his head ſhaved, and purifying himſelf in the temple along with four Jews who had made a vow to be ſhaved: "Them take, and purify thyſelf with them," ſays James to him, (*Acts*, chap. xxi.) "that all "may know, that all things whereof they were "informed concerning thee are nothing, and "that thou keepeſt the law of Moſes."

This did not in the leaſt abate the charge of impiety and hereſy againſt Paul, and his trial was of ſome continuance; but the very articles for which he was indicted, evidently ſhow that he was come to Jeruſalem to obſerve the Jewiſh rites.

His own words to Feſtus, (*Acts*, chap. xxv.) are, "Neither againſt the law of the Jews, "nor againſt the temple, have I offended any "thing at all."

The

The apoſtles promulgated Jeſus Chriſt as a Jew, an obſerver of the Jewiſh law, and ſent by God to enforce the obſervance of it. "Circumciſion verily profiteth," ſays the apoſtle Paul, (*Rom.* ii.) "if thou keepeſt the law; but "if thou be a breaker of the law, thy circumciſion is made uncircumciſion. If the "uncircumciſion keep the righteouſneſs of the "law, ſhall not his uncircumciſion be counted "for circumciſion? He is a Jew who is one "inwardly."

When this apoſtle ſpeaks of Jeſus Chriſt in his Epiſtles, he does not make known the ineffable myſtery of his conſubſtantiality with God: "We are," ſays he, in the 5th chapter to the *Romans*, "delivered by him from the "wrath of God; the gift of God is come to us "through the grace imparted to one only man, "Chriſt Jeſus: Death has reigned by the ſin "of one man, and the juſt ſhall reign in life by "one man, Jeſus Chriſt." And in chap. viii. "We are heirs of God, and co-heirs with "Chriſt:" and in chap. xvi. "To God, who "alone is wiſe, be honour and glory through "Jeſus Chriſt."——"Ye are Chriſt's, and "Chriſt is God's." 1 *Cor.* iii. 23. And 1 *Cor.* xv. 27. "All things are ſubject to him, God "certainly excepted, who hath ſubjected all "things to him."

Some difficulties have occurred in explaining the following paſſage in the epiſtle to the Philippians: "Let nothing be done through vain-"glory: but in lowlineſs of mind let each "eſteem others better than themſelves. Let "this mind be in you which was in Chriſt Jeſus, "who being in the form of God, thought it "not robbery to be equal with God." The ſenſe of the paſſage ſeems very well ſet forth

in a moſt valuable monument of antiquity, a letter from the churches of Vienna and Lyons, written in the year 117; part of it turns on the modeſty of ſome of the Faithful: "They "would not," ſays the letter, "take on them-"ſelves the auguſt title of martyrs, (for a few "tribulations) imitating Jeſus Chriſt, who "bearing the likeneſs or image of God, did "not think the title of God's equal belonged "to him." Origen, likewiſe, in his commentary on *John*, ſays, "Chriſt's greatneſs has appear-"ed more reſplendent in his humiliation, "than if he had thought it no robbery to be "God's equal." And, in reality, the contrary explication is a palpable inconſiſtency. What can be meant by "Believe others your betters, "imitate Jeſus, who thought it no robbery, no "uſurpation, to make himſelf God's equal?" This would be a flat contradiction, overthrowing what precedes; it is giving an example of ambition for a pattern of meekneſs; it is a treſpaſs againſt common ſenſe.

Thus it was that the wiſdom of the apoſtles founded the infant church; and this wiſdom was not diſcompoſed by the conteſt between the apoſtles Peter, James, and John, on one ſide, and Paul on the other. It happened at Antioch. The apoſtle Peter, alias Cephas, alias Simon Barjona, uſed to eat with the Gentile converts, overlooking the ceremonies of the law, and the diſtinctions of aliments: he and Barnabas, together with other diſciples, made no manner of ſcruple to eat pork, things ſtrangled, or animals which divide the hoof and do not chew the cud; but a number of Jewiſh Chriſtians coming there, St. Peter aſſociated with them, returning to his former abſtinence from forbid-

forbidden meats, and the obſervance of the Moſaic ceremonies.

This procedure has an air of diſcretion; he was unwilling to give any offence to his Jewiſh brethren; but St. Paul declared againſt him with ſome harſhneſs: "I withſtood him," ſays he, "to his face, for he was to blame." *Gal.* ii.

This quarrel appears the more extraordinary in St. Paul, who, as having at firſt been a perſecutor, ſhould have ſhewn more temper; beſides, he himſelf had gone into the temple at Jeruſalem to ſacrifice, had circumciſed his diſciple Timothy, and had performed thoſe Jewiſh rites for which he now upbraids Cephas. St. Joram will have it, that this bickering between Paul and Cephas was only a feint. In his firſt homily, *tome* iii. he ſays, That they acted like two pleaders at the bar, who grow warm, and uſe keen language, only that their clients might have the higher opinion of them; that Peter (Cephas) being appointed to preach to the Jews, and the Gentiles being Paul's department, they affected a quarrel; Paul to gain the Gentiles, and Peter to gain the Jews. But St. Auſtin can by no means reliſh this opinion. "I am ſorry," ſays he, in his epiſtle to Jerom, "that ſo great a man ſhould patronize a falſity, *Patronum mendacii.*

Farther, if Peter was appointed apoſtle to the Jews, and Paul to the Gentiles, it is very probable that Peter never came to Rome. *The Acts of the Apoſtles* make no mention of Peter's journey into Italy.

However that be, about the year 60 of our æra, the Chriſtians began to ſeparate themſelves from the Jewiſh communion; and this was what drew on them ſuch cenſures, invectives,

tives, and perſecutions, from the ſynagogues of Rome, Greece, Egypt, and Aſia. The Jewiſh brethren not only charged them with impiety and Atheiſm, but formally excommunicated them three times in their ſynagogues, even on the ſabbath-day: ſtill God upheld them amidſt all their trials and ſufferings.

Several churches were gradually formed, and before the end of the firſt century the ſeparation between the Jews and the Chriſtians became total: but the Roman government knew nothing of this ſchiſm; neither the ſenate nor the emperors of Rome concerning themſelves about the wranglings of a little party, which, till then, God had conducted in obſcurity, and was raiſing by inſenſible degrees.

Let us take a view of the ſtate of the religion of the Roman empire at that time. Myſteries and expiations were in vogue almoſt all over the earth. Though the emperors, the grandees, and philoſophers, ſecretly made a jeſt of thoſe myſteries, ſtill it behoved them outwardly to conform to the public worſhip, leſt they ſhould irritate the people, who, in religious affairs, give law to their betters; or rather theſe, to chain them the faſter, appear to wear the ſame chains. Cicero himſelf was initiated into the Eleuſinian myſteries. The principal tenet ſet forth in theſe myſteries and ſplendid feſtivals was the knowledge of one only God; and it muſt be owned that, Paganiſm has nothing more pious, and, in every reſpect, more admirable, than the prayers or hymns uſed in thoſe myſteries, and of which fragments are ſtill remaining.

The Chriſtians likewiſe, worſhipping only one God, paved the way to their ſucceſs in convert-

converting Gentiles. Even ſome philoſophers of Plato's ſect became Chriſtians. Hence it is, that the fathers of the church, for the three firſt centuries, were all Platonics.

The inconſiderate zeal of ſome did not affect the fundamental truths. St. Juſtin, one of the firſt fathers, is cenſured for ſaying, in his commentary on *Iſaiah*, That the ſaints ſhould reign a thouſand years on the earth, in full enjoyment of all ſenſual delights; he has been blamed for a poſition in his Apology for Chriſtianity, that God, after making the earth, left the care of it to angels; that theſe fell in love with the women, and that the iſſue of this paſſion are the devils. Lactantius and other fathers have been condemned for inventing Sybilline oracles; he affirmed that the Sybilla Erythrea made four Greek verſes, of which the literal interpretation is,

"With five loaves and two fiſhes
"He ſhall feed five thouſand men in the deſert,
"And gathering up the remains,
"With them ſhall fill twelve baſkets."

It has likewiſe been made a crime to the firſt Chriſtians, that they were for palming on the world ſome acroſtics, as written by an old Sybil, all beginning with the initial letters of the name of Jeſus Chriſt, each in its order.

But notwithſtanding this zeal of ſome Chriſtians, which was not according to knowledge, the church, under a divine ſuperintendency, was daily increaſing. At firſt the Chriſtians uſed to celebrate their myſteries in lonely houſes and taverns, and in the night-time: from which practice, according to Minutius Felix, they got the appellation of Lucifugaces; Philo calls them Geſſeans; but, during the four firſt centuries, they

they were moſt commonly known to the Gentiles by the name of Galileans and Nazarenes; that of Chriſtians has, however, obtained beyond any other.

Neither the hierarchy, nor the rites and uſages, were eſtabliſhed all at once; the apoſtolic times were different from the ſucceeding. St. Paul, in his firſt epiſtle to the Corinthians, directs them, that in the public aſſembly of the brethren, whether circumciſed or uncircumciſed, when ſeveral prophets were for ſpeaking, only two or three ſhould ſpeak; and, in the mean time, if any one had a revelation, the prophet who had begun to ſpeak was to be ſilent.

It is owing to this cuſtom of the primitive church, that to this day, ſome Chriſtian ſects hold their aſſemblies without any hierarchy. Every one was then allowed to ſpeak in the church, women excepted; what we call the ſacred maſs, and celebrate in the morning, was the Lord's Supper, originally adminiſtered in the evening: theſe uſages altered as the church gathered ſtrength. A more extended ſociety required more regulations, and the prudent paſtors conformed to times and places.

According to St. Jerom and Euſebius, when the churches had received a form, they gradually came to conſiſt of five different claſſes. The ſuperintendents, epiſcopi, whence are derived the biſhops; the elders of the ſociety, preſbyteroi; the prieſts, miniſters, or deacons; the piſtoi, believers, or initiated, that is, the baptized, who were admitted to the agapæs, or feaſts of charity; and the catechumens and energumenes, who were candidates for baptiſm. None of theſe five orders were diſtinguiſhed by any particular veſture or garb, nor was any

of

of them bound to celibacy; witneſs Tertullian's dedicating a book to his wife; witneſs the example of the apoſtles. No painting or ſculpture was ſeen in their aſſemblies during the firſt three centuries. The Chriſtians uſed carefully to conceal their books from the Pagans, and truſted none with them except the initiated; the catechumens were not permitted to ſay the Lord's prayer.

But what moſt diſtinguiſhed the Chriſtians, and continued down to our times, was the power of driving out devils with the ſign of the croſs. Origen, in his treatiſe againſt Celſus, owns, Numb. 133. that Antinous, who had been deified by the Emperor Adrian, wrought miracles in Egypt by charms and preſtiges; but the devils, ſays he, quit the body of the poſſeſſed on the bare pronunciation of the name of Jeſus.

Tertullian goes ſtill farther, and from the remote part of Africa where he was, ſays, in chap. 33. of his *Apologeticon*, "If your gods "do not, in the preſence of a true Chriſtian, "own themſelves to be devils, we freely con- "ſent that you put that Chriſtian to death." Can there be a more evident demonſtration?

Jeſus Chriſt, indeed, ſent his apoſtles to drive out devils. The Jews, likewiſe, in his time, had this power; for, when Jeſus had relieved ſome demoniacs, and ſent the devils into the body of a herd of ſwine, and performed many other ſuch cures, the Phariſees ſaid, It is by the power of Beelzebub he drives out devils; but Jeſus anſwers, "If I drive them out by "Beelzebub, by whom do your ſons drive them "out?" That the Jews boaſted of ſuch a power is indiſputable: they had exorciſts and exorciſms. On theſe occaſions they called on the

the name of the God of Jacob and of Abraham, and conſecrated herbs were put up the demoniac's noſe. Joſephus gives ſome account of theſe ceremonies. This power over the devils was taken away from the Jews, and transferred to the Chriſtians, who, for ſome time paſt, ſeem likewiſe to have loſt it.

This exorciſing power comprehended that of preventing or defeating magical operations; for magic was ever in repute among all nations. All the fathers of the church bear witneſs to it. St. Juſtin owns in his *Apologetic*, book iii. that the ſouls of the deceaſed are often evoked, and from thence draws an argument in favour of the ſoul's immortality. Lactantius, book vii. of his *Divine Inſtitution*, ſays, "Should any "one dare to deny the exiſtence of ſouls after "death, the magician will ſoon convince him "by making it appear." Irenæus, Clement Alexandrinus, Tertullian, St. Cyprian, all affirm the like. At preſent, indeed, it is otherwiſe; and we hear no more of magicians or demoniacs; yet ſuch there will be when it ſo pleaſes God.

When the congregation of Chriſtians were become conſiderable, and ſeveral preſumed to inſult the Roman worſhip, the civil power exerted itſelf againſt them, and the commonalty, eſpecially, were moſt violent in perſecuting this new religion. The Jews, who confined themſelves to their ſynagogues, ſo far from being perſecuted, had particular privileges, and were allowed the exerciſe of their religion at Rome, as they are at preſent; all the different worſhips in the different parts of the empire were tolerated, though the ſenate did not adopt them; but the Chriſtians making no ſecret of their deteſtation of all thoſe worſhips, and eſpecially

cially that of the empire, were ſeveral times expoſed to cruel trials.

One of the firſt and moſt celebrated martyrs was Ignatius biſhop of Antioch; he was condemned by the Emperor Trajan himſelf, then in Aſia, and, by his order, ſent to Rome to be expoſed to beaſts, at a time when other Chriſtians were under no open moleſtation in that city. His accuſation is not known; but that Emperor being otherwiſe famous for clemency, St. Ignatius's enemies muſt have been very violent in their proſecution. The hiſtory of his martyrdom relates, that the name of Jeſus Chriſt was found engraven on his heart in golden characters; and thence it is that the Chriſtians, in ſome places, took the name of the Theophori, which Ignatius had given to himſelf.

We have ſtill a letter of his, in which he intreats the biſhops and Chriſtians not to oppoſe his martyrdom; whether that, even then, the Chriſtians were ſtrong enough to attempt a reſcue, or that ſome of them might have intereſt to obtain his pardon. Another very remarkable circumſtance is, that the Chriſtians of Rome were allowed to go and meet him when he was brought thither; which evidently proves that the man, and not the ſect, was puniſhed.

The perſecutions were ſo far from being continued, that Origen, in his third book againſt Celſus, ſays, "It is eaſy to compute what "number of Chriſtians have died with their "religion; few, and only from time to time, "and by intervals, having died on that ac-"count."

So careful was God of his church, that in ſpite of all its enemies, five councils were held in the firſt century, ſixteen in the ſecond, and thirty in the third: all tolerated: though ſome-

times they were forbidden, the magiſtrates, in their miſtaken timidity, fearing that they might create diſturbances. Few of the reports of the proconſuls and prætors who pronounced ſentence on the Chriſtians are now remaining, and thoſe are the only vouchers for aſcertaining the accuſations brought againſt them, and their puniſhments.

We have a fragment of Dionyſius of Alexandria, containing an extract of a proconſul of Egypt, under the Emperor Valerian, which is as follows: "Dionyſius, Fauſtus, Maximus, "and Cheremon, being brought into court, "the Præfect Emilian thus addreſſed them: "From my diſcourſe with you, and from the "many particulars I wrote to you, you muſt "have been ſenſible that our princes have "ſhewn you great lenity and indulgence; I "again repeat it to you; they refer your life "and ſafety to yourſelves, and put your fate "into your own hand: they require of you "only one thing, and that no more than what "reaſon requires, which is to worſhip the patron gods of their empire, and to forſake that "other worſhip, which is ſo contrary to nature "and good ſenſe."

Dionyſius anſwered: "Every one has not "the ſame gods, and every one worſhips thoſe "whom he believes to be really ſuch."

The Præfect Emilian replied: "I ſee you "are a ſet of ungrateful people, obſtinately "ſlighting the kindn ſ which the Emperors "would ſhew you. Aſſure yourſelves no longer "ſhall you ſtay here; I will order you away "to Cephro, in the farther part of Lybia; "that, by the Emperor's command, is to be "the place of your baniſhment: farther, do "not imagine you ſhall be allowed there to "hold

" hold your meetings, or to go to pray in thoſe " places which you call *Cemeteries*; any ſuch " thing is abſolutely forbidden you, and what I " will not allow."

Nothing bears more evident marks of truth than this trial; and it ſhews that theſe meetings were occaſionally prohibited; as with us, the Calviniſts are not allowed to hold any meeting whatever in Languedoc; and miniſters and preachers have been hanged, and even broke upon the wheel, for their diſobedience. Likewiſe in England and Ireland, the Roman Catholics lye under the ſame prohibition, and, on ſome occaſions, the delinquents have been condemned to die.

Amidſt all the ſeverity of the Roman laws, God inſpired ſeveral Emperors with indulgence towards the Chriſtians. Diocleſian himſelf, whom ignorant people reckon a perſecutor, and the firſt year of whoſe reign is ſtill the epocha of martyrdoms, for above eighteen years openly countenanced Chriſtianity, and the moſt important poſts about his perſon were filled by Chriſtians. He even allowed a ſtately church to be built oppoſite his palace at Nicomedia, where he frequently reſided; and, to crown all, he married a Chriſtian lady.

Galerius Cæſar, from ſome unhappy prejudices againſt the Chriſtians, by whom he imagined himſelf ill uſed, induced Diocleſian to demoliſh the cathedral at Nicomedia. A Chriſtian, of more zeal than wiſdom, tore to pieces the Emperor's edict, and this gave riſe to that ſo famous perſecution, in which, throughout the whole extent of the Roman empire, above two hundred perſons were ſentenced to die, excluſive of thoſe whom the populace, ever fanatic

and inhuman, might maſſacre, without any form of law.

So great was the number of martyrs at different times, that much circumſpection is requiſite to avoid weakening the truth of the hiſtory of the real confeſſors of our holy religion, by a dangerous mixture of fables and falſe martyrs. —The Benedictine Don Ruinart, otherwiſe a perſon of learning equal to his zeal, ſhould have choſen his Authentic Acts with more diſcretion. A manuſcript, for being taken from the abby of St. Benedict on the Loire, or from a convent of Cœleſtines at Paris, and its agreement with a manuſcript of the Feuillans, is not the more authentic; its antiquity muſt be evident; it muſt have been written by perſons living at the time of the event, and, farther, muſt bear all the marks of truth and genuineneſs.

He might very well have omitted the ſtory of Romanus, which happened in 303. This young man, it ſeems, had obtained Diocleſian's pardon at Antioch; yet, as he ſays, the judge Aſclepiades condemned him to be burnt. The Jews, who had flocked to the execution, mocked young St. Romanus, and floutingly aſked the Chriſtians how their God, who had delivered Shadrach, Meſhach, and Abednego, ſhould ſuffer them to be burnt? On this, though the day was remarkably fine, ſuch a tempeſt aroſe as immediately quenched the fire. Then the judge ordered young Romanus's tongue to be cut out; and the Emperor's firſt phyſician, being preſent, officiouſly performed the operation, cutting his tongue off at the root. The young man, who before ſtammered, now ſpoke very fluently. The Emperor was very much ſurpr z d at any one's ſpeaking ſo well without a tongue;

tongue; and the phyſician, to repeat the experiment, cut out the tongue of a man who happened to be paſſing by, but he died immediately after the operation.

Euſebius, from whom the credulous Ruinart has taken this tale, ſhould have had ſo much reſpect for the real miracles performed in the Old and New Teſtament, which no body will ever call in queſtion, as not to foiſt among them ſuch ſuſpicious ſtories, which may give offence to the weak.

This laſt perſecution did not ſpread throughout the whole empire. England had at that time ſome glimmerings of Chriſtianity, which, however, ſoon were ſmothered, but appeared again under the Saxon kings. The ſouthern parts of Gaul and Spain ſwarmed with Chriſtians. Cæſar Conſtantius Chlorus ſhewed them very great favour in all thoſe provinces. He had a concubine who was a Chriſtian, and this no leſs a perſon than Conſtantine's mother, or St. Helena, for they were never openly married; and he even diſmiſſed her in the year 292, on his marrying the daughter of Maximian Hercules; but ſhe retained her aſcendancy, and made uſe of it to inſpire him with a ſtrong affection for our holy religion.

Divine Providence, by means apparently human, now brought about the eſtabliſhment and ſuperiority of this church. Conſtantius Chlorus dying at York in 306, and his children by the daughter of a Cæſar not being of age to claim the empire, Conſtantine boldly got himſelf choſen at York by a body of ſoldiers, moſtly Germans, Gauls, and Britons. It was not likely that ſuch an election, made without the conſent of the city of Rome, the ſenate, and the army, could ſubſiſt; but God gave him a

complete victory over Maxentius, who had been chosen at Rome, and at length rid him of all his colleagues. It must be owned, that, at first, he rendered himself unworthy of the divine favour, murdering his wife, his son, and all his near relations.

What Zozimus relates on this head may be questioned: he says, that Constantine, tormented with remorse, after so many crimes, inquired of the pontiffs of the empire if they had any expiations for him; and their answer was, that they knew of none. Indeed there had been none for Nero; for in Greece he did not presume to assist at the sacred mysteries: yet the Tauroboli were then in use, and it is not easy to believe that a despotic Emperor should not have found one priest to grant him expiatory sacrifices. Perhaps it is still less to be believed, that Constantine, being taken up with war, actuated by ambition, and surrounded with flatterers, could be at leisure for remorses. Zozimus adds, that an Egyptian priest, who came from Spain, having gained admittance to him, assured him of an expiation of all his crimes in the Christian religion. Osius, bishop of Corduba, is suspected to have been this priest.

However that be, Constantine openly communicated with the Christians, though he never was above a catechumen, deferring his baptism till the hour of death. He built the city of Constantinople, which became the centre of the empire, and of the Christian religion. Now the church begins to assume an august appearance.

It is to be observed, that from the year 314, before Constantine resided in his new city, the Christians smartly revenged themselves on their perse-

perſecutors. They threw Maximian's wife into the Orontes, they murdered all his relations in Egypt and Paleſtine, they maſſacred all the magiſtrates who had diſtinguiſhed themſelves by their zeal againſt Chriſtianity. Diocleſian's widow and daughter, who had concealed themſelves at Theſſalonica, were diſcovered, and their bodies thrown into the ſea. It were to be wiſhed that the Chriſtians had not given way ſo much to the ſpirit of revenge; but God, in his vindictive juſtice, was pleaſed that the hands of the Chriſtians, as ſoon as they were at liberty to act, ſhould be dyed with the blood of their unjuſt perſecutors.

Conſtantine convened at Nicea, oppoſite to Conſtantinople, the firſt œcumenical council; and in which Oſius preſided. There was determined the great queſtion, which diſturbed the church, concerning Chriſt's divinity: one ſide availing themſelves of the opinion of Origen, who, in chap. vi. againſt Celſus, ſays, "We offer up our prayers to God, through "Jeſus, who holds the middle place between "created nature and the uncreated nature; "who brings to us his Father's grace, and "preſents our prayers to the great God as "our high prieſt." They alſo pleaded ſeveral paſſages of St. Paul, ſome of which have been mentioned; but their capital foundation was theſe words of Jeſus Chriſt himſelf: "My "Father is greater than I;" and they held Jeſus as the firſt-born of creation, as the moſt pure emanation from the Supreme Eſſence, but not preciſely as God.

The other ſide, who were the orthodox, produced paſſages more ſuitable to the eternal deity of Jeſus; as this, "My Father and I are the "ſame thing;" words which the adverſaries make

make to mean no more than, " My Father and " I have the ſame deſign, the ſame will; I have " no other deſires than thoſe of my Father." Alexander biſhop of Alexandria, and after him Athanaſius, he aded the orthodox: in the oppoſite party were Euſebius biſhop of Nicomedia, ſeventeen other biſhops, the prieſt Arius, and many other prieſts. The quarrel was immediately inflamed, St. Alexander having called his adverſaries Antichriſts.

At length, after much diſputing and wrangling, the Holy Ghoſt, by the mouths of two hundred and ninety-nine biſhops againſt eighteen, gave the following deciſion: " Jeſus is " the only Son of God, begotten of the Father, " that is, of the ſubſtance of the Father, " God of God, light of light, very God of very " God, of one ſubſtance with the Father; we " likewiſe believe in the Holy Ghoſt, &c." Such was the form of words in that council; and this inſtance ſhews the great ſuperiority of the biſhops above mere prieſts; for, according to two patriarchs of Alexandria, who have written the Chronicles of Alexandria in Arabic, two thouſand perſons of the ſecond order ſided with Arius. He was exiled by Conſtantine, but ſoon after the ſame puniſhment fell on Athanaſius, and Arius was recalled to Conſtantinople: with ſuch fervour, however, did St. Macarius pray to God that he would deprive Arius of life before he came into the cathedral, that God heard his prayer, and Arius died in 330, in his way to the church. The Emperor Conſtantine departed this life in 337, delivering his will into the hands of an Arian prieſt, and expiring in the arms of the chief of the Arians, Euſebius biſhop of Nicomedia: he was not baptized

tized till on his death-bed; but he left the church triumphant, though divided.

The Athanaſians and Euſebians made war on each other with the moſt implacable animoſity; and what is now called Arianiſm was, for a long time the eſtabliſhed doctrine in all the provinces of the empire.

Julian the philoſopher, undeſervedly named the *Apoſtate*, was for accommodating theſe diviſions, but failed in his good endeavours.

The ſecond general council was held in 381 at Conſtantinople. In it was explained what the council of Nice had not thought fit to ſay concerning the Holy Ghoſt, adding to the Nicean form, "That the Holy Spirit is the vivi-"fying Lord, proceeding from the Father, and "that he is worſhipped and glorified with the "Father and the Son."

It was not till towards the ninth century that the Latin church gradually enacted, "That the "Holy Ghoſt proceeds from the Father and the "Son."

In 431, the third general council, held at Epheſus, determined that Mary was really the mother of God, and that Jeſus had two natures and one perſon. Neſtorius, biſhop of Conſtantinople, for moving that the Bleſſed Virgin ſhould be called *the Mother of Chriſt*, was declared by the council a ſecond Judas; and the two natures were farther confirmed by the council of Chalcedonia.

I ſhall ſlightly paſs over the following ages as pretty well known. Unfortunately every one of theſe diſputes occaſioned wars, and the church was obliged to be continually in arms. God farther permitted to exerciſe the patience of the Faithful, that in the ninth century the Greeks and Latins ſhould come to an irreconcileable rupture;

rupture; he farther permitted, that the Weſt ſhould be diſtracted with twenty-nine bloody ſchiſms for the ſee of Rome.

In the mean time, almoſt the whole Grecian church, and the whole of the African church, were enſlaved by the Arabs, and afterwards fell under the Turks, who erected Mahomediſm on the ruins of Chriſtianity. The Roman church ſubſiſted, but always defiled with blood, in the courſe of above ſix hundred years of diſcord between the weſtern empire and the prieſthood: but theſe very quarrels increaſed her power; for the German biſhops and abbots made themſelves princes; and the popes, by degrees, acquired an abſolute dominion in Rome, and a country of an hundred leagues in extent. Thus God tried his church by humiliations, diſturbances, and by proſperity and magnificence.

The Latin church, in the ſixteenth century, loſt half Germany, Denmark, Sweden, England, Scotland, Ireland, Switzerland, and Holland. It has, indeed, by the Spaniſh conqueſts, gained more ground in America than it has loſt in Europe; but if its territories are enlarged, its ſubjects are much decreaſed.

Divine Providence ſeemed to deſign that Japan, Siam, India, and China, ſhould be brought to acknowledge the pope's ſupremacy, as an equivalent for the loſs of Aſia-minor, Syria, Greece, Egypt, Africa, Ruſſia, and the countries above mentioned. St. Francis Xavier, a Jeſuit, who carried the holy goſpel to the Eaſt Indies and Japan, when the Portugueſe went thither for coſtly merchandiſe, performed miracles in plenty, all atteſted by his reverend brethren: ſome ſay that he raiſed nine perſons from the dead; but Father Ribadeneira, in his Flower of Saints, reduces the number to four, and that is

full

full enough. Providence ſo eminently proſpered this enterprize, that, in leſs than an hundred years, there were thouſands of Roman Catholics within the Japaneſe iſlands. But the devil was not wanting to ſow his tares among the good ſeed. The Chriſtians formed the deſtructive plot, which being followed by a cruel war, they were all exterminated in the year 1638. Hereupon the natives denied all ſtrangers admittance into their harbours except the Dutch, accounting them to be mere merchants, and not Chriſtians: they were obliged to tread on the croſs before they were allowed to diſpoſe of their goods; and this was done in a priſon where they were confined immediately on their arrival at Nangazaki.

The Roman Catholic Apoſtolic religion was not proſcribed in China till of late, and with leſs cruelty. The Jeſuits, indeed, had not diſplayed their ſupernatural power at the court of Pekin, by raiſing the dead to life; they had humbly limited themſelves to the teaching of aſtronomy, the caſting of cannon, and being Mandarins. Their unhappy diſputes with ſome Dominicans and others gave ſuch offence to the great Emperor Yontchin, that this prince, though all equity and goodneſs, was ſo blind as to put a ſtop to the teaching of our holy religion, becauſe our miſſionaries did not agree among themſelves. He ordered them to depart the empire, but it was with all the tenderneſs of a father, ſupplying them with carriages and every conveniency as far as the confines of his dominions.

All Aſia, all Africa, half of Europe, the Dutch, and Engliſh poſſeſſions in America, with the ſeveral unconquered parts of the vaſt continent, all the Auſtral countries, which make a fifth

fifth part of the globe, are left as a prey to the devil, in verification of that holy saying, "Many "are called, but few are chosen." If, as some learned persons say, the number of all the inhabitants of the several parts of the globe is about sixteen hundred millions, the holy catholic universal Roman church has within its pale near sixty millions, which amounts to more than the twenty-sixth part of the inhabitants of the known world.

CIRCUMCISION.

HERODOTUS, in relating what he had heard from the Barbarians, among whom he travelled, mentions some fooleries, and most of our modern travellers do the like: he, indeed, does not require his readers to believe him, when he is giving an account of Gyges and Candaule; of Arion's being saved by a dolphin; of the consultation of the oracle to know what Crœsus was doing, with its answer, that he was then boiling a tortoise in a covered pot; of Darius's horse neighing first, which gave his master the empire; and of a hundred other fables, which children are highly delighted with, and rhetoricians insert in their collections: but when he speaks of what he has seen, of customs which he has inquired into, of antiquities which he has examined, he then speaks to men.

"The inhabitants of Colchis," says he, in the book *Euterpe*, "appear to come originally "from Egypt. This opinion I hold more "from my own observation than from any hear-"say; for I found that in Colchis the ancient

"Egyptians

" Egyptians were remembered much more than " the ancient cuſtoms of Colchis in Egypt.

" Thoſe people who dwell along the Pontus " Euxinus ſaid, they were a colony ſettled " there by Seſoſtris: this I conjecture of my- " ſelf, not only from their ſwarthy complexi- " on and frizzled hair, but becauſe the people " of Colchis, Egypt, and Ethiopia, are the on- " ly people on earth who have practiſed cir- " cumciſion from time immemorial: for the " Phœnicians and the inhabitants of Paleſtine " own that they adopted circumciſion from the " Egyptians. The Syrians, now ſeated on the " banks of the Thermodon and Pathenia, to- " gether with the Macrons their neighbours, ac- " knowledge that it is not long ſince they con- " formed to this Egyptian cuſtom. It is chiefly " by this that they are perceived to be of Egyptian " original.

" As to Ethiopia and Egypt, this ceremony " being of a very ancient date among both " nations, I cannot ſay which was the origi- " nal; however, it is probable that the Ethi- " opians took it from the Egyptians; as, on " the other hand, the Phœnicians, by their " traffic and intercourſe with the Greeks, have " aboliſhed the cuſtom of circumciſing new-born " children."

It is clear from this paſſage of Herodotus, that ſeveral nations had taken circumciſion from Egypt; but no nation has ever ſaid that they derived it from the Jews. To which then muſt the origin of this cuſtom be attributed, to that nation from whom five or ſix others acknowledge they hold it, or to another nation much inferior in power, leſs commercial, leſs military, hidden in a nook of Arabia Petrea, and which has never

been able to introduce the leaſt of its cuſtoms in any nation?

The Jews ſay, that they were firſt received into Egypt by way of compaſſion and charity; now is it not very probable that the little people adopted a practice of the great people, and that the Jews joined in ſome of their maſter's cuſtoms?

Clement of Alexandria relates, that Pythagoras, when travelling in Egypt, could not gain admittance to the myſteries till he was circumciſed; conſequently there was no being an Egyptian prieſt without circumciſion. This prieſtly order ſubſiſted when Joſeph came into Egypt: the government was of great antiquity, and the old ceremonies of Egypt were obſerved with the moſt ſcrupulous preciſeneſs.

The Jews acknowledge that they continued in Egypt two hundred and five years: they ſay, that in all that time they were not circumciſed; this ſhews that, during thoſe two hundred and five years, the Egyptians did not borrow circumciſion from the Jews: is it then to be ſuppoſed that they borrowed this cuſtom after the Jews, according to their own teſtimony, run away with all the veſſels which they had ſo kindly lent them? Will a maſter adopt the principal mark of his ſlave's religion, after robbing him and running away? Human nature is not of ſuch a make.

The book of *Joſhua* ſays, that the Jews were circumciſed in the deſert: "I have delivered "you from what was a reproach to you among "the Egyptians." Now what elſe could this reproach be to people hemmed in between the Phœnicians, Arabians, and Egyptians, but that for which thoſe three nations deſpiſed them? How is this reproach removed? by taking away from

from them a little of the fore-ſkin. Is not this the natural import of that paſſage?

The book of *Geneſis* ſays, that Abraham had been circumciſed before; but Abraham having travelled into Egypt, which had, for a long time, been a flouriſhing monarchy, governed by a powerful king, circumciſion may not improbably be ſuppoſed to have obtained in a kingdom of ſuch antiquity before the Jewiſh nation was formed. Farther, the circumciſion of Abraham terminated in himſelf; it was not till Joſhua's time his poſterity underwent that ceremony.

Now, before Joſhua, the Iſraelites, by their own confeſſion, came into many of the Egyptian cuſtoms; they imitated that nation in ſeveral ſacrifices and ceremonies, as in faſting on the eve of Iſis's feaſts, in ablutions, in ſhaving the prieſt's heads, likewiſe the burning of incenſe, the branched chandelier, the ſacrifice of the red heifer, the purifying with hyſop, the abſtaining from pork, the abomination of the kitchen utenſils of ſtrangers: all theſe things bear witneſs, that the little Hebrew people, whatever averſion they might have to the great Egyptian nation, had retained a vaſt number of their old maſter's cuſtoms. The driving of the goat Azazel into the deſert, as laden with the ſins of the people, is a plain imitation of an Egyptian practice; the very Rabbins allow, that the word Azazel is not Hebrew. Where, then, is the improbability of the Hebrews having imitated the Egyptians in circumciſion? it was no more than the Arabs their neighbours had done.

It is not at all ſtrange, that God, having ſanctified baptiſm, which is of ſuch an ancient date among the Aſiatics, ſhould likewiſe have

ſanctified circumciſion, of no leſs antiquity among the Africans. It has already been obſerved, that it is in his power to annex his graces to ſuch ſigns as he ſhall pleaſe to chuſe.

Again, the Jews, ever ſince their circumciſion under Joſhua, have conſtantly retained this cuſtom down to the preſent time. The Arabians have alſo adhered to it; but the Egyptians, who at firſt circumciſed both male and female children, in proceſs of time diſcontinued this operation on the females, and, at length, limited it to prieſts, aſtrologers, and prophets. This we learn from Clement of Alexandria and Origen. None of the Ptolemies appear to have been circumciſed.

The Latin authors, who contemptuouſly call the Jews *Curtis apella*; *credat Judæus apella*; *curti Judæi*; give no ſuch epithets to the Egyptians. At preſent the whole people of Egypt are circumciſed, but from another reaſon, becauſe Mahomediſm borrowed that ancient circumciſion practiſed in Arabia.

It is this Arabian circumciſion which has been introduced among the Ethiopians, where both females and males are ſtill circumciſed.

It muſt be acknowledged, that this ceremony of circumciſion ſeems, at firſt, ſomething odd; but let it be obſerved, that the oriental prieſts conſecrated themſelves to the deities by particular marks. An ivy leaf was engraved with a bodkin on Bacchus's prieſts. Lucian tells us, that the votaries of the goddeſs Iſis made certain characters on their wriſts and necks; the prieſts of Cibele emaſculated themſelves.

It is very likely that the Egyptians, who revered the inſtrument of generation, and carried the figure of it in pompous proceſſions, took it into their heads to offer up to Iſis and Oſiris,

by

by whom every thing on earth was engendered, a ſmall part of that member, by which thoſe deities had appointed that the human ſpecies ſhould be perpetuated. The eaſtern cuſtoms are ſo extremely different from ours, that, to a man of ever ſo little reading, nothing ſhould appear ſtrange. A Pariſian, on being told that the Hottentots cut out one of their male children's teſticles, is quite aſtoniſhed; and, perhaps, a Hottentot is equally ſurpriſed that the Pariſians retain both.

CONVULSION FITS.

ABOUT the year 1724 dancings were ſeen in St. Medard's church-yard; many were the miracles wrought there; one the Ducheſs Du Maine has immortalized in a ſong:

Un décrotcur à la royale,
Du talon gauche eſtropié
Obtint pour grace ſpeciale
D'être boiteux de l'autre pied.

The ſubſtance of which is, that "a tip-top "ſhoe japanner, lame in his left foot, obtained as a ſpecial favour, that his right ſhould "become as bad."

The miraculous fits are known to have continued till a guard was placed at the church-yard:

De par le Roi défenſe à Dieu
De plus frequenter en ce lieu.

"God is hereby forbidden, in the King's name, "ever more to come within this place."

The Jeſuits, as is likewiſe known, being unable to perform any ſuch miracles, ſince their Xavier had exhauſted all the ſociety's gifts by raiſing nine perſons from the dead, by way of counterpoiſe to the credit of the Janſeniſts, engraved a print of Chriſt in a Jeſuit's habit; and it is farther known, that a wag of the Janſeniſt party put under the print,

Admirez l'artifice extrême
De ces moines ingenieux !
Ils vous ont habillé comme eux
Mon Dieu, de peur qu'on ne vous aime.

"The contrivance of theſe cunning monks! "That thou may'ſt not be loved, O God, they "have dreſſed thee up in their garb."

The Janſeniſts, the better to prove that Jeſus Chriſt could never have put on the habit of a Jeſuit, filled Paris with convulſions, and drew every body to their party. Carrede Montgeron, a counſellor of parliament, went and delivered to the king a collection in quarto of all their miracles, atteſted by a thouſand witneſſes; for which, with very good reaſon, he was put under confinement, and obliged to go through a regimen to bring him to his ſenſes: but truth is always too ſtrong for perſecution; the miracles went on for thirty years ſucceſſively, without any interiniſſion. Siſter Roſe, Siſter Illuminated, Siſter Promiſed, Siſter Devout, were perpetually ſent for to people's houſes; they uſed to have themſelves whipped, and no marks of it were to be ſeen the next day. They could bear, without any ſhow of pain to be beaten on the breaſt with ſticks; (no wonder, ſince it had been well fenced for the exhibition of ſuch a farce;) they were laid before a great fire, with their faces copiouſly plaiſtered

plaiſtered over with pomatum, and did not burn. At length, as time improves all arts, the ſcenery ended in ſticking ſwords into their fleſhy parts, and crucifying them; even a celebrated divine had likewiſe the honour of being extended on the croſs, and all this to convince the world that a certain bull was abſurd and ridiculous, which might have been done at a much cheaper rate. Yet have both Janſeniſts and Jeſuits, one and all, leagued together againſt the Spirit of Laws, and againſt . . . . , and againſt . . . . , and againſt . . . . , and againſt . . . . ; and, after ſuch doings we have the face to laugh at the Laplanders, the Samoides, and the Negroes!

COUNTRY.

A COUNTRY is compoſed of ſeveral families; and as ſelf-love generally leads us to ſtand up for and ſupport our particular families, when a contrary intereſt does not intervene; ſo, from the like ſelf-love, a man ſtands up for his town or village, which he calls his native home.

The more extended this native home is, the leſs we love it, for diviſion weakens love; it is impoſſible in nature to have a tender love for a family ſo numerous as ſcarce to be known.

The candidate, amidſt his ambitious intrigues to be choſen ædile, tribune, prætor, conſul, dictator, makes a noiſe about his love for his country, whereas it is only himſelf that he loves; every one is for ſecuring to himſelf the freedom of lying at his own home, and that it ſhall be in no man's power to turn him out; every

every one is for being ſure of his life and fortune. Thus the whole ſociety coinciding in the like wiſhes, private intereſt becomes that of the public; and an individual in praying only for himſelf, prays in effect for the whole community.

Every ſtate on the whole earth indiſputably has originally been a republic; it is the natural progreſs of human nature; a number of families at firſt entered into an alliance to ſecure one another againſt bears and wolves; and that which had plenty of grain, bartered with another which had nothing but wood.

On our diſcovery of America, all the ſeveral tribes throughout that vaſt part of the world were found divided into republics; but there were only two kingdoms. Of a thouſand nations, only two were ſubdued.

It was anciently ſo on our ſide of the globe: before the petty kings of Etruria and Rome ſtarted up, Europe was full of republics. Africa has ſtill its republics; Tripoli, Tunis, Algiers, which lie ſo far north, as, in ſome meaſure, to confine on Europe, are commonwealths of robbers. The Hottentots, a people on the ſouth of Africa, ſtill live as men are ſaid to have lived in the primitive ages of the world, free, all equal, no maſters, no ſubjects, no money, and few or no wants; their ſheep ſupply them both with food and raiment, and their manſions are huts of wood and earth: they are the very filthieſt of men, and with the moſt rank ſmell; but this they are not ſenſible of, and they both live and die more quietly than we.

Europe has eight republics without monarchs; Venice, Holland, Switzerland, Genoa, Lucca, Raguſa, Geneva, St. Marino, Poland, Sweden, and England, may be looked on as republics

lies under a king, but Poland alone calls itſelf ſuch.

Now, which would you have your country to be? a monarchy or a republic? This is a queſtion which has been bandied to and fro theſe four hundred years. Aſk the rich which is beſt, and they will unanimouſly vote for an ariſtocracy; inquire of the people, and they will one and all cry up a democracy: as for royalty, it is only kings who will prefer it. How then comes it to paſs that almoſt the whole earth is governed by monarchs? Aſk the rats who propoſed to hang a bell about the cat's neck. But the true reaſon is, that men very rarely deſerve to be their own governors.

It is a ſad caſe, that often there is no being a good patriot without being an enemy to other men. The elder Cato, that worthy patriot, in giving his vote in the ſenate, uſed always to ſay, Such is my opinion; and down with Carthage. A great part of patriotiſm is thought to conſiſt in wiſhing one's native country a flouriſhing trade, and diſtinguiſhed ſucceſſes in war. Now it is manifeſt, that for one country to gain, another muſt loſe, and its ſucceſſes in war muſt of courſe ſpread calamity in other parts. Such, then, is the ſtate of human affairs, that to wiſh an increaſe of grandeur to one's native country, is wiſhing harm to its neighbours. He who is a citizen of the univerſe would have his country neither greater nor ſmaller, richer nor poorer.

CRITICISM.

I DO not here intend to ſpeak of the criticiſm of ſcholiaſts, who pretend to reſtore a word of an ancient author, very well underſtood before: neither ſhall I meddle with thoſe real critics who, as far as is poſſible, have cleared up ancient hiſtory and philoſophy. The ſatirical critics are the men I am now to deal with.

A man of letters one day reading Taſſo with me, fell on this ſtanza:

Chiama gli habitator' dell' ombre eterne
Il rauco ſuon della Tartarea tromba,
Treman le ſpazioſe atre caverne,
E l'aer cieco a quel rumor rimbomba,
Né ſi ſtridendo mai dalle ſuperne
Regioni del cielo il fulgor piomba.
Né ſi ſcoſſa giammai trema la terra,
Quando i vapori en ſen gravida ſerra.

He afterwards read, as they fell under his eye, ſeveral ſtanzas of the like force and harmony: how, cried he, is this what your Boileau is pleaſed to call tinſel? Is it thus he ſtrives to depreciate a great man who lived a hundred years before him, the better to exalt another great man who lived ſixteen hundred years before him, and who would not have failed to have done juſtice to Taſſo?

Be eaſy, ſaid I to him; let us look into Quinaut's operas: what we meet with at the opening of the book could not but incenſe us againſt the petulancy of criticiſm; it was the following paſſage in the admirable opera of Armida:

Sid. *La haine eſt affreſe et barbare,*
L'amour contraint les coeurs dont il s'empare
A ſouffrir des maux rigoureux.

Si

Si votre ſort eſt en vôtre puiſſance,
Faites choix de l'indifference,
Elle aſſure un ſort plus heureux.

Arm. *Non, non, il ne m'eſt pas poſſible*
De paſſer de mon trouble en un état paiſible;
Mon coeur ne ce peut plus calmer;
Renaud m'offenſe trop, il n'eſt que trop aimable
C'eſt pour moi deſormais un choix indiſpenſable
Ce le haïr ou de l'aimer.

We went through the whole piece; and it muſt be owned, that the beauty of Taſſo's genius is enhanced by Quinaut. Well, ſaid I to my friend, after this could you think that Boileau ſhould continually make it his buſineſs to expoſe Quinaut as a wretched poetaſter? He even brought Lewis XIV. to believe that this beautiful, ſoft, pathetic, elegant writer, owed all his merit to Lully's muſic. That I can very eaſily account for, anſwered my friend; it was not the muſician Boileau was jealous of, but the poet: however, what ſignifies the ſaying of a man who, to tag a rhime to a line ending in *aut*, ſometimes fell foul of Bourſaut, ſometimes of Henaut, ſometimes of Quinaut, according to the terms on which he ſtood with theſe gentlemen? But, that your warmth againſt injuſtice may not cool, only go to the window, and view that grand front of the Louvre, by which Perraut has gained immortal reputation: this ingenious artiſt happened to be brother to a very learned member of the academy, between whom and Boileau there had been ſome literary wrangling, and for this, truly, Mr. Boileau tranſmits this man to poſterity with the character of a paltry architect.

My friend, after a pauſe, replied, with a ſigh, This is the temper of man! The Duke de Sully,

Sully, in his Memoirs, ſpeaks of the Cardinal d'Oſſat and Secretary Villeroy as bad miniſters. Louvois ſtrove to ſuppreſs in himſelf any eſteem for the great Colbert: they, ſaid I, did not print any thing againſt each other whilſt living; that is a folly ſcarce ſeen in any but divines, ſcholars, and lawyers.

We had a man of merit, La Motte, who has written very fine ſtanzas.

Quelquefois au feu qui la charme,
Reſiſte une jeune beauté
Et contre elle meme elle s'arme,
D'une pénible fermeté.
Hélas cette contrainte extrême
La prive du vice qu'elle aime,
Pour fuir la honte qu'elle hait;
Sa ſeverite n'eſt que faſte,
Et l'honneur de poſſer pour chaſte
La réſout a l'étre en effet.

"A blooming beauty ſometimes withſtands a "pleaſing paſſion, and to prompting Nature "oppoſes a painful firmneſs. This violent con- "ſtraint to avoid dreaded ſhame preſerves her "from the vice to which her heart is attached; "her purity was pride and ſhow; and the re- "putation of chaſtity determined her againſt the "violation of it."

En vain ce ſévere ſtoique
Sous mille défauts abattu,
Se vante d'une ame héroique,
Toute vouée a la vertu;
Ce n'eſt point la vertu qu'il aime,
Mais ſon coeur yvre de lui même
Voudroit uſurper les autels;
Et par ſa ſageſſe frivole
Il ne veut que parer l'idole
Qu'il offre au culte des mortels.

"This

" This auſtere Stoic, the ſlave of a multi-
" tude of vices, boaſts of heroiſm, of a ſoul
" abſolutely conſecrated to Virtue. Abſurd
" conceit! Virtue has none of his love; but
" his inflated heart claims altars, and the ſole
" ſcope of his vaniſhed wiſdom is to deck the
" idol for univerſal worſhip."

Les champs de Pharſale et d'Arbelle
Ont vû triompher deux vainqueurs,
L'un et l'autre digne modele
Que ſe propoſent les grands coeurs.
Mais le ſuccés a fait leur gloire;
Et ſi le ſçéau de la victoire
N'eût conſacré ces demi-deux
Alexandre aux yeux du vulgaire
N'aurit eté qu'un Téenraire,
Et Céſar qu'un ſeditieux.

" Pharſalia and Arbella's plains beheld the
" triumph of two victors, the model and ad-
" miration of all martial ſpirits; but to ſucceſs
" they owe their whole glory; for had not vic-
" tory conſecrated theſe demi-gods, Alexander
" would have been accounted a Hotſpur, and
" Cæſar an incendiary."

This amiable author, ſays he, more than once arrayed philoſophy in the graceful attire of poeſy. Had he always written ſuch ſtanzas, he would have been the chief lyric poet among us; yet while ſuch beautiful pieces came from him, a contemporary of his could call him a Green Gooſe, and in another place ſay, " the
" tireſome beauty of his propoſitions;" and in another, " they have but one fault, they
" ſhould have been written in proſe; one
" ſees with half an eye they came from La
" Motte."

He purſues him every where, every where charges him with dryneſs and want of harmony.

Perhaps you would be glad to ſee the odes written ſome years after by this ſame cenſor, who tried La Motte in ſo arbitrary a manner, and decried him with ſuch contempt. Here are ſome ſpecimens:

Cette influence ſouveraine
N'eſt pour lui qu'une illuſtre chaine,
Qui l'attache au bonheur d'autrui;
Tous le brillans qui l'ennobliſſent,
Sont en lui, mais non pas à lui.

"This ſovereign power is but a glittering "chain, binding him to the happineſs of others; "all the brilliant qualities which adorn him, "all the talents which ennoble him, though in "him, are not his."

Il n'eſt rien que le tems n'abſorbe ne devore,
Et les faits qu'on ignore
Sont bien peu differents de faits non avenus.

"Nothing eſcapes the devouring jaws of "Time; and what is unknown, differs very "little from what never happened."

La bonte qui brille en elle
Des ces charmes les plus doux,
Eſt une image de celle,
Qu'elle voit briller en vous.
Et par vous ſeule enrichie,
Sa politeſſe affranchie
Des moindres obſcurites.
Eſt la lueur reflechie,
Des vos ſublimes clartes.

"That goodneſs which in her diſplays its "moſt engaging charms, is the image of that "which, admiring ſhe beholds in you; and by "you

" you alone enriched: her politeneſs, freed
" from the leaſt darkening ſpot, is a light re-
" flected from your reſplendency."

Ils ont vû par ta bonne foi
De leurs peuples, troubles d'effroi
La crainte heureuſement deçue.
Et deracinee à jamais
La haine ſi ſouvent reçue,
En ſurvivance de la paix.

" Through thy probity they have ſeen the
" terrors of their appalled people happily miſ-
" taken; and hatred, often received in reverſion
" for peace, for ever extirpated."

Dévoile à ma vue empreſſée
Ces deités d'adoption,
Synonimes de la penſée,
Symboles de l'abſtraction.

" Unveil to my eager ſight thoſe adopted
" deities, ſynonimous with cogitation, emblems
" of abſtractedneſs."

N'eſt ce pas une fortune,
Quand d'une charge commune,
Deux moitiés portent le faix?
Que le moindre le réclame,
Et que du bonheur de l'ame
Le corps ſeul faſſe les fraix.

" Is it not a rare happineſs, where, in a
" burden common to two, the leaſt inſiſts on
" bearing the whole load? Thus the body
" lays itſelf out for the gratification of the
" ſoul."

To be ſure, ſaid my judicious philologiſt, this is wretched traſh to be publiſhed as models, after criticiſing a writer with ſo much ſcurrility. The author had done much better to

have left his adverſary in the quiet enjoyment of his merit, and have retained his own ſhare of it; but, alas! the *genus irritabile vatum* is ſtill as ſick as ever with the overflowings of an acrid bile. The public, its views extending no farther than amuſement, overlooks theſe trifles in men of talents. It ſees, in an allegory called *Pluto*, ſome judges condemned to be flead, and ſitting in hell, on a ſeat covered with their ſkins, inſtead of the lilies*: the reader never troubles himſelf whether the judges deſerved it or not, or whether the plaintiff who had ſummoned them before Pluto be in the right or wrong; he reads thoſe verſes purely for his pleaſure, and if they give him pleaſure, that is all he deſires; if the allegory diſguſts him, he ſhuts the book, and would not ſtir a foot to have the ſentence confirmed or annulled.

Racine's inimitable tragedies have been all criticiſed, and very badly; becauſe the critics were rivals. The competent judges of an art are the artiſts; true, but when is it the artiſts are not corrupted?

An artiſt very ſkilful, and withal, a man of taſte, without either prejudice or envy, would make an excellent critic; but a hard matter it is to find ſuch a man.

* The arms of France, embroidered on the covering of the benches in courts of juſtice.

DELUGE.

THAT ever the whole globe was at one time totally overflowed with water, is phyſically impoſſible. The ſea may have covered all parts ſucceſſively, one after the other; and this could be only in a gradation ſo very ſlow, as to take up a prodigious number of ages. The ſea, in the ſpace of five hundred years, has withdrawn from Aigues-mortes, from Frejus, and from Ravenna, once large ports, leaving about two leagues of land quite dry. This progreſſion ſhews, that to make the circuit of the globe, it would require two millions two hundred and fifty thouſand years. A very remarkable circumſtance is, that this period comes very near to that which the earth's axis would take up in raiſing itſelf again, and coinciding with the equator, a motion ſo far from improbable, that for theſe fifty years paſt, ſome apprehenſion has been entertained of it, but it cannot be accompliſhed under two millions three hundred thouſand years.

The ſtrata, or beds of ſhells every where found, ſixty, eighty, and even a hundred leagues from the ſea, prove, beyond all diſpute, that it has inſenſibly depoſited thoſe maritime products on ground which was once its ſhores; but that the water, at one and the ſame time, covered the whole earth, is a phyſical abſurdity, which the laws of gravitation, as well as thoſe of fluids, and the deficiency of the quantity of water, demonſtrates to be impoſſible. Not that any thing here is meant in the leaſt to affect the great truth of the univerſal deluge, as related in the *Pentateuch*; on the contrary, this is a miracle, therefore could not be effected by phyſical cauſes.

The whole hiſtory of the deluge is miraculous. It is a miracle that forty days rain ſhould have ſubmerged the four parts of the world; that the waters roſe fifteen cubits above all the higheſt mountains: it is a miracle that there ſhould have been cataracts, doors, and apertures in heaven; it is a miracle that all the creatures could be contained in the ark; it is a miracle that Noah ſhould have found fodder and proviſions for them during ten months; it is a miracle that moſt of them did not die here; it is a miracle that, at going out of the ark, ſuſtenance could be found for man and beaſt: it is likewiſe a miracle that one *Pelletier* ſhould have conceited that he had explained how all the ſeveral kinds of creatures might very naturally be contained and fed in the ark.

Now, the hiſtory of the deluge being the moſt miraculous thing ever heard of, it is idle to go about elucidating it; there are myſteries which we believe through faith; and faith conſiſts in believing what reaſon does not believe; which again is another miracle.

Thus the ſtory of the univerſal deluge is like that of the tower of Babel, of Balaam's aſs, of the fall of Jericho at the blowing of the trumpets, of the waters turned into blood, the paſſage of the Red Sea, and all the miracles which God was pleaſed to perform in behalf of his choſen people. Theſe are depths unfathomable by the line of human reaſon.

DESTINY.

OF all the books which have reached our times, the moſt ancient is Homer: here we become acquainted with the manners of profane antiquity, with heroes and gods, as rude and unpoliſhed as if made in the likeneſs of man; but there, on the other hand, we meet with the elements of philoſophy, and eſpecially the notion of Deſtiny, no leſs lord of the gods, than the gods are lords of the world.

Jupiter would fain ſave Hector; he conſults the Deſtinies; he weighs the fates of Hector and Achilles in ſcales, and finding that the Trojan muſt abſolutely be ſlain by the Greek, he is ſenſible all oppoſition to it would be fruitleſs: and from that moment Apollo, Hector's guardian genius, is obliged to forſake him (*Iliad*, lib. xxii.) And though Homer, according to the privilege of antiquity, often interlards his poem with quite oppoſite ideas, yet is he the firſt in whom the notion of Deſtiny occurs; ſo that it muſt be ſuppoſed to have been current in his time.

This notion of Deſtiny was not received by the Jewiſh Phariſees till ſeveral ages after; for the Phariſees themſelves, who, among that inſignificant people, were the principal literati, were but of a modern date. At Alexandria they adulterated the ancient Jewiſh opinions with many Stoic tenets. St. Jerom even ſays, that their ſect is but little prior to our vulgar æra.

Philoſophers never ſtood in need of Homer, or the Phariſees to be convinced that every thing is done by immutable laws, that every thing is ſettled, and that every thing is a neceſſary effect.

Either

Either the world ſubſiſts by its own nature, by its phyſical laws, or a Supreme Being has formed it by his primitive laws. In either caſe theſe laws are immutable; in either caſe every thing is neceſſary. Heavy bodies gravitate towards the centre of the earth, and cannot tend to remain in the air; pear-trees can never bear pine-apples; the inſtinct of a ſpaniel can never be the inſtinct of an oſtrich; every thing is arranged, ſet in motion, and limited.

Man can have but a certain number of teeth, hair, and ideas; and a time comes when he neceſſarily loſes them. It is a contradiction, that what was yeſterday has not been, and what is to-day ſhould not be; no leſs a contradiction is it that a thing which is to be ſhould not come to paſs.

If thou couldſt give a turn to the Deſtiny of a fly, I ſee no reaſon why thou mighteſt not as well determine the Deſtiny of all other flies, of all other animals, of all men, and of all nature; ſo that at laſt, thou wouldſt be more powerful than God himſelf.

It is common for weak people to ſay, ſuch a phyſician has cured my aunt of a moſt dangerous illneſs; he has made her live ten years longer than ſhe would. Others as weak, but, in their own opinion very wiſe, ſay, the prudent man owes his fortune to himſelf.

Nullum numen abeſt, ſi ſit prudentia, ſed nos
Te facimus fortuna Deam cæloque locamus.

But the prudent man oftentimes is cruſhed by his Deſtiny, inſtead of making it; it is their Deſtiny that renders men prudent.

Some profound politicians affirm, that, had Cromwell, Ludlow, Ireton, and about a dozen more parliamentarians, been made away with a week

a week before the cutting off Charles the Firſt's head, that king might have lived longer, and have died in his bed. They are in the right, and may farther add, that had all England been ſwallowed up by the ſea, that monarch would not have ended his days on a ſcaffold at Whitehall, near the Banquetting-houſe; but by the arrangement of occurrences, Charles was to have his head cut off.

Cardinal d'Oſſat was unqueſtionably a man of more prudence than yon lunatic in Bedlam; but is it not manifeſt that the wiſe d'Oſſat's organs were of another texture than that madman's? So a fox's organs differ from thoſe of a crane or a lark.

The phyſician has ſaved thy aunt. Allowed; but herein he certainly did not reverſe the order of Nature; he conformed to it. It is evident, that thy aunt could not hinder her being born in ſuch a town, and having a certain illneſs at ſuch a time; that the phyſician could be no where but in the town, where he was; that thine aunt was to ſend for him; and that he was to preſcribe for her thoſe medicaments which have effected her cure.

A peaſant imagines that the hail which has fallen in his ground is purely matter of chance; but the philoſopher knows that there is no ſuch thing as chance; and that by the conſtitution of the world, it muſt neceſſarily have hailed that day, in that very place.

Some, alarmed at this truth, are for halving it, as ſtraitened debtors offer half to their creditors, deſiring ſome forbearance for the remainder. There are, ſay they, neceſſary events, and others which are not ſo; but it would be odd, indeed, that one part of this world were fixed, and not the other; that ſome things which happen

happen were to happen, and that others which happen were not neceſſarily to happen. On a cloſe amination, the doctrine which oppoſes that of Deſtiny, muſt appear loaded with abſurdities, and contrary to the idea of an eternal Providence: but many are deſtined to reaſon wrongly, others not to reaſon at all, and others to perſecute thoſe who do reaſon.

You aſk me, what then becomes of liberty? I underſtand you not. I know nothing of that liberty you ſpeak of, nor yourſelf, indeed; elſe you would not be ſo long controverting about its nature. If you will, or rather if you can, calmly examine with me what it is, turn to the letter *L*.

DREAMS.

Somnia quæ ludunt animos volitantibus umbris,
Non delubra deum, nec ab æthere numina mittunt,
Sed ſua quiſque facit.

BUT how ſo, when all the ſenſes are deadened in ſleep, is there one within ſtill alive and active? What! when your eyes have loſt their ſight, and your ears their hearing, do you ſtill ſee and hear in your dreams? The dog hunts in his dreams, barks, chaſes his prey, and feaſts on his reward. That the poet verſifies in his ſleep, the mathematician views figures, the metaphyſician reaſons right or wrong, we have many ſtriking inſtances.

Is this the action only of the body's organs, or is it merely the ſoul, which, now freed from the power of the ſenſes, acts in the full enjoyment of its properties?

If

If the organs alone produce our dreams by night, why not our ideas by day? If it be merely the ſoul acting of itſelf, and quiet by the ſuſpenſion of the ſenſes, which is the only cauſe and ſubject of all our ſleeping ideas, whence is it that they are almoſt ever irrational, irregular, and incoherent? Can it be that, in the time of the ſoul's moſt abſtract quietude, its imagination ſhould be the moſt confuſed? Is it fantaſtical when free? Were it born with metaphyſical ideas, as ſome writers, who were troubled with walking dreams, have affirmed, its pure and luminous ideas of being, of infinitude, and of all primary principles, naturally ſhould awake in her with the greateſt energy when the body is ſleeping, and men ſhould philoſophize beſt in their dreams.

Whatever ſyſtem you eſpouſe, however you may labour to prove that memory ſtirs the brain, and your brain your ſoul, you muſt allow that, in all your ideas in ſleep, you are entirely paſſive; your will has no ſhare in thoſe images. Thus it is clear, that you can think ſeven or eight hours on a ſtretch, without having the leaſt inclination to think, and even without being certain that you do think. Conſider this, and tell me what is man's compound.

Superſtition has always dealt much in dreams; nothing, indeed, was more natural. A man, deeply concerned about his miſtreſs who lies ill, dreams that he ſees her dying; and the next day ſhe actually dies: then, to be ſure, God had given him previous knowledge of his beloved's death.

A commander of an army dreams of gaining a battle; gains it; then the gods had intimated to him that he ſhould be conqueror.

It

It is only ſuch dreams as meet with ſome accompliſhment that are taken notice of; the others we think not worth remembrance. Dreams make full as great a part of ancient hiſtory as oracles.

The end of ver. 26. chap. xix. of *Leviticus*, the Vulgate renders thus: "Thou ſhall not "obſerve dreams*." But the word *dream* is not in the Hebrew; and it would be ſomething odd that the obſervance of dreams ſhould be forbidden in the ſame book, which tells us that Joſeph ſaved Egypt, and brought his family to great proſperity, by interpreting three dreams.

The interpretation of dreams and viſions was ſo common, that ſomething beyond this knowledge was required; the magician was ſometimes even to gueſs what another had dreamed. Nebuchadnezzar, forgetting a dream, ordered the magicians, on pain of death, to find it out; Daniel the Jew, who was of the ſame ſchool as the magicians, ſaved their lives, both finding out and interpreting the king's dream. Theſe, and many other accounts prove, that oneiromancy, or the interpretation of dreams, was not prohibited by the Jewiſh inſtitutes.

END, FINAL CAUSES.

A MAN, it ſeems, muſt be ſtark mad to deny that the ſtomach is made for digeſtion, the eye to ſee, and the ear to hear.

On the other hand, he muſt be ſtrangely attached to Final cauſes, to affirm, that ſtone was

* Moſt tranſlations have *times*.

made

made to build houſes, and that China breeds ſilk-worms to furniſh Europe with ſattin.

But it is ſaid, if God has manifeſtly made one thing with deſign, he had a deſign in every thing. To allow a Providence in one caſe, and deny it in another, is ridiculous. Whatever is made, was foreſeen and arranged; now every arrangement has its object, every effect its cauſe; therefore every thing is equally the reſult, or the product, of a Final Cauſe; therefore it is equally true to ſay, that noſes were made to wear ſpectacles, and fingers to be decorated with diamonds; as it is true to ſay, that the ears have been made to hear ſounds, and the eyes to receive light.

This difficulty, I apprehend, may be eaſily cleared up when the effects are invariably the ſame in all times and places; when ſuch uniform effects are independent of the beings they appertain to, there is then evidently a Final Cauſe.

All animals have eyes, and they ſee; all have ears, and they hear; all a mouth with which they eat; a ſtomach, or ſomething ſimilar, by which they digeſt; all an orifice which voids the excrements; all an inſtrument of generation; and theſe natural gifts operate in them without the intervention of any art. Here are clear demonſtrations of Final Cauſes, and to gainſay ſo univerſal a truth, would be to pervert our faculty of thinking.

But it is not in all places, nor at all times, that ſtones form edifices; all noſes do not wear ſpectacles; all fingers have not a ring, nor are all legs covered with ſilk ſtockings: therefore a ſilk worm is not made to cover my legs, as your mouth is made to eat, and your back-ſide for evacuation. Thus there are effects produced by Final Cauſes, but withal many which cannot come within that appellation.

But both the one and the other are equally agreeable to the plan of a general Providence; for certainly nothing comes to paſs in oppoſition to it, or ſo much as without it. Every particular within the compaſs of nature is uniform, immutable, and the immediate work of their Author. From him are derived the laws by which the moon is three-fourths of the cauſe of tides, and the ſun the other fourth; it is he who has given a rotary motion to the ſun, by which in five minutes and a half it emits rays of light into the eyes of men, crocodiles, and cats.

But if, after many centuries, we have hit on the invention of ſhears and ſpits, with the former ſhearing the ſheep of their wool, and with the latter roaſting them for food, what can be inferred from thence, but that God has ſo made us, that one day we ſhould neceſſarily grow ingenious and carnivorous?

Sheep, doubtleſs, were not abſolutely made to be dreſſed and eaten, ſince ſeveral nations abſtain from that ſanguinary practice. Men were not eſſentially created to butcher one another, for the Bramins and Quakers never kill any body; but the compoſition we are made of is frequently productive of maſſacres, as it produces calumnies, vanities, perſecutions, and impertinencies: not that the formation of man is preciſely the Final Cauſe of our follies and brutalities; a Final Cauſe being univerſal and invariable in all places and at all times. The crimes and abſurdities of the human mind are, nevertheleſs, in the eternal order of things. In threſhing corn, the flail is the Final Cauſe of the grain's ſeparation; but if the flail, in threſhing the corn, deſtroys a thouſand inſects, this is not from any determinate will of mine, neither is it mere chance: that theſe inſects were

at

at that time under my flail, and it was determined they were to be there.

It is conſequential to the nature of things, that a man is ambitious, forms other men into military bodies, that he is beaten or gains a victory; but never can it be ſaid that man was created by God to be knocked on the head in battle.

The inſtruments given to us by nature cannot always be Final Cauſes, ever in motion, and infallible in their effect. The eyes, given us for ſight, are not always open; every ſenſe has its intervals of reſt; there are even ſome ſenſes we make no uſe of; for inſtance, in the caſe of a poor girl of fourteen, immured in a convent, that door, from which was to proceed a new generation, is for ever ſhut up; ſtill the Final Cauſe ſubſiſts, and as ſoon as it is free will act.

EQUALITY.

WHAT does one dog owe to another, and one horſe to another horſe? Nothing. No animal depends on its fellow; but man partaking of that ſpark of divinity called *reaſon*, what advantage accrues to him from this? To be a ſlave almoſt every-where throughout the earth.

Were this earth what it apparently ſhould be, that is, did man every-where meet with an eaſy, certain, and ſafe ſubſiſtence, and a climate ſuitable to his nature, it is manifeſtly impoſſible that one man could have enſlaved another. When this earth ſhall every-where produce ſalubrious fruits; when the air, which ſhould contribute to our life, ſhall not bring us ſickneſſes and death; when man ſhall ſtand in need of no

other lodging and bed than that of the deer and roebuck; then the Gengis-Khans and the Tamerlanes will have no other domeſtics than their children, and theſe will have ſo much natural affection as to aſſiſt them in their old age.

In this ſo natural ſtate, which all quadrupeds, birds, and reptiles enjoy, man would be as happy as they; dominion would then be a chimera, an abſurdity, which no one would think of; for who would make a buſtle to get ſervants without any want of their ſervice?

Should any individual, of a tyrannical diſpoſition, and extraordinary ſtrength, take it into his head to make a ſlave of his weaker neighbour, the thing would be impracticable; the party oppreſſed would be an hundred leagues out of the oppreſſor's reach before he had taken his meaſures.

Thus a freedom from wants would neceſſarily make all men equal. It is the diſtreſs annexed to our ſpecies which ſubjects one man to another: not that inequality is a real misfortune; the grievance lies in dependence. What ſignifies one man being ſtiled his Highneſs, another his Holineſs? but to ſerve either is diſagreeable.

A numerous family has ſucceſsfully cultivated a good ſoil, whilſt two ſmall neighbouring families cannot bring their ſtubborn grounds to produce any thing: the two poor families muſt either become ſervants to the opulent family, or extirpate it; this is ſelf-evident: one of the two indigent families, for a ſubſiſtence, goes and offers its labour to the rich; the other goes to diſpoſſeſs it by force of arms, and is beaten. The former is the origin of domeſtics and labourers, and from the latter ſlavery is derived.

In our calamitous globe, it is impoſſible that men, living together in ſociety, ſhould not be divided

divided into two claſſes, one the rich, who command, the other the poor, who ſerve or obey; theſe two are ſubdivided into a thouſand, and theſe thouſands have their farther ſubdiviſions and gradations.

All the oppreſſed are not abſolutely unhappy: moſt of them being born in a ſervile ſtate, continual labour preſerves them from too ſenſible a feeling of their ſituation; but whenever they feel it, wars are the conſequence, as at Rome between the Plebeian and Patrician parties; likewiſe thoſe of the peaſants in Germany, England, and France. All theſe wars terminate, ſoon or late, in the ſubjection of the people, becauſe the great have money, and money does every thing within a ſtate: I ſay within a ſtate; for between nation and nation it is otherwiſe. A nation which handles iron beſt, will ever be too ſtrong for that which, with its abundance of gold, is deficient in ſkill and courage.

Every man is born with no ſmall propenſity to power, riches, and pleaſure, and has naturally a delight in indolence; conſequently every man is for having the money, wives, or daughters of others; would ſubject them to all his humours, and do no work, or at leaſt what only pleaſed himſelf. You ſee that, for men with ſuch fine diſpoſitions to be equal, is as impoſſible as that two preachers, or two profeſſors of divinity, ſhould not be jealous of one another.

Mankind, in the preſent ſtate, cannot ſubſiſt, unleſs an infinity of uſeful men have the misfortune of being without any poſſeſſion whatever: for, to be ſure, no man in eaſy circumſtances will plough your grounds; and if you are in want of a pair of ſhoes, you muſt find ſome other hand than a Serjeant at Law to make them for you. Thus inequality is, at the ſame time, both the moſt natural and the moſt chimerical thing in the world.

Men being exceſſive in every thing where they can be ſo, this inequality has been carried too far; in ſeveral governments it is a ſtanding maxim, that a citizen is not allowed to quit the country where he happened to be born: the import of this law is viſibly this: "The "country is ſo bad and ill governed, that we "forbid any perſon whatever to go out, leſt "every body ſhould leave it." Now, act more wiſely; create in your ſubjects a delight to ſtay in your country, and in foreigners a deſire of coming thither.

Every man has a right to believe himſelf naturally equal to other men; but it does not from thence follow, that a cardinal's cook may order his Eminence to dreſs his dinner. The cook, indeed, may ſay, I am as much a man as my maſter; like him I cried at my birth, and he will die in the ſame agonies, and amidſt the ſame ceremonies as I; the animal functions are alike in both. If the Turks make themſelves maſters of Rome, and I ſhould then come to be a cardinal, and my maſter reduced to turn cook, I will take him into my ſervice. There is nothing in this ſoliloquy but what is rational and juſt; yet till the Grand Seignor makes himſelf maſter of Rome, the cook is to do his duty, elſe there is an end of human ſociety.

As to him who is neither cook to a cardinal, nor holds any ſtate-employment, and who has no connection or dependence, but who is chagrined at being every where received either with an air of protection or contempt; who plainly ſees that many Monſignors have neither more learning, more genius, nor more virtue than himſelf, and to whom it is a torment to be ſometimes in their anti-chamber—What would you have him do? Take himſelf away.

EZEKIEL.

Of ſome ſingular Paſſages in that Prophet, *and ſome ancient Cuſtoms.*

IT is at preſent very well known that we are not to judge of ancient cuſtoms by modern times. He who would go about to reform the court of Alcinous, in the *Odyſſey*, by that of the Grand Seignor, or of Lewis XIV. would be little applauded by the learned; and to find fault with Virgil for having repreſented King Evander receiving ambaſſadors with a bear-ſkin for his mantle, and a dog on each ſide of him, would be very bad criticiſm.

The manners of the ancient Egyptians and Jews vary from ours ſtill more than thoſe of King Alcinous of Nauſicae his daughter, and the good man Evander.—Ezekiel, when a ſlave among the Chaldeans had a viſion near the little river of Chebar, which runs into the Euphrates.

It is not to be thought ſtrange that he ſhould have ſeen animals with four faces, and four wings, and their feet like thoſe of calves; nor that he ſaw wheels ſelf-moving, and having in them the ſpirit of life. Theſe ſymbols are pleaſing to the very imagination; but ſeveral critics cannot be reconciled to the order given him by the Lord, that, during three hundred and ninety-nine days he ſhould eat barley, wheat, and millet bread, beſmeared with man's dung. Then ſaid the Prophet, "Ah, Lord God, be-"hold, my ſoul hath not hitherto been pol-"luted." And the Lord anſwered, "Well, "inſtead of man's excrements, I allow thee "cow

" cow dung, and thou ſhalt prepare thy bread " therewith."

As it is not cuſtomary with us to eat bread with ſuch marmalade, theſe orders, to the generality of men, appear unworthy of the Divine Majeſty. It muſt, however, be owned, that cow dung, and all the diamonds of the Mogul, are entirely alike, not only in the eyes of a Divine Being, but in thoſe of a genuine philoſopher; and as to the reaſons God might have for ordering ſuch repaſts to his Prophet, it is not for us to be examiners.

It is ſufficient to ſhew, that theſe orders, however odd and diſguſtful to us, did not ſeem ſo to the Jews. True it is, that in St. Jerom's time the ſynagogue did not allow the reading of *Ezekiel* under thirty years of age; but this was becauſe, in chap. xviii. it is ſaid, " that " the ſon ſhall no longer bear the iniquity of " the father, and it ſhall be no more ſaid " the fathers have eaten ſour grapes, and the " children's teeth have been ſet on edge."

This was expreſsly contradicting Moſes, who, in the xxvii. chap. of *Numbers*, declares that the children ſhall bear the iniquity of their fathers to the third and fourth generation.

Farther, *Ezekiel*, in chap. xx. makes the Lord to ſay, that he gave to the Jews, " pre- " cepts which were not good." This was the principal reaſon of the ſynagogue's prohibiting young perſons from reading *Ezekiel*, as it might bring them to doubt of the irrefragability of the Moſaic laws.

The cavillers of our times are ſtill more aſtoniſhed at the manner of the Prophet's deſcribing the wickedneſs of Jeruſalem, in chap. xvi. where he introduces the Lord ſpeaking to a girl, and the Lord ſaid to the girl, " In the " day

" day thou waſt born, thy navel-ſtring was not " cut, thou was neither ſalted nor ſwaddled; I " pitied thee; thou art grown up, thy breaſts " are faſhioned, and thine hair is grown; I " paſſed by thee, and looked upon thee; be- " hold thy time was the time of love. I ſpread " my ſkirt over thee, and covered thy naked- " neſs: thou becameſt mine, I waſhed thee with " water, and anointed thee with oil, I cloathed " thee and ſhod thee; I girded thee about with " fine linen, and covered thee with ſilks; I " decked thee alſo with ornaments, and put " bracelets on thy hands, and a chain on thy " neck; I put a jewel on thy forehead, and " ear-rings in thy ears, and a crown on thy " head, &c. But thou didſt truſt in thy beauty, " and playedſt the harlot becauſe of thy renown, " and pouredſt out thy fornications on every one " that paſſed by: thou haſt built an eminent " place, thou haſt proſtituted thyſelf in public " places, thou haſt ſpread thy legs to every one " that paſſed by . . . . and thou haſt lain with " Egyptians . . . . and laſtly, thou haſt paid " thy lovers, and haſt made preſents to them " to lie with thee, ... and in paying, in- " ſtead of being paid, thou haſt done the reverſe " of other girls . . . . there is a proverb, Like " mother like daughter, and the like is ſaid of " thee."

Still greater clamour is raiſed againſt chap. xxiii. A mother had two daughters, who parted with their virginity very early in life; the name of the elder was Aholah, and of the younger Aholibah: . . . . " Aholah doated on " young lords, and captains, and rulers; ſhe " committed whoredom with the Egyptians in " her youth . . . . Aholibah, her ſiſter, was " more corrupt in her whoredoms than ſhe,

" with

" with captains and rulers clothed moſt gor-
" geouſly, horſemen riding upon horſes, all of
" them deſirable young men; ſhe has diſco-
" vered her nakedneſs, ſhe has increaſed her
" whoredoms, ſhe has eagerly ſought the em-
" braces of thoſe whoſe fleſh is as the fleſh of
" aſſes, and whoſe iſſue is like the iſſue of
" horſes."

Theſe deſcriptions, which ſcandalize ſo many weak minds, ſignify no more than the ſins of Jeruſalem and Samaria. Expreſſions to us indelicate and obſcure, were not ſo at that time. The like plainneſs openly ſhows itſelf in other paſſages of Scripture. " It often ſpeaks of " opening the womb." The terms in which are expreſſed the junction of Boaz and Ruth, and of Judah with his daughter-in-law, in Hebrew, have nothing unſeemly in them, but would be very much ſo in our language.

He who is not aſhamed of being naked does not cover himſelf. Where was the ſhame of naming the genitals in thoſe times, when it was cuſtomary, on any important promiſe, to touch the genitals of him to whom the promiſe was made? It was a mark of reſpect, a ſymbol of fidelity; as formerly, among us, the Feudal tenants put their hands between thoſe of their paramounts.

We have thought fit to render the genitals by thigh; Eliezer puts his hand under Abraham's thigh; the like Joſeph does to Jacob. This had been a cuſtom of very great antiquity in Egypt, and ſo far were that people from annexing ſhame and turpitude to what we dare neither expoſe nor name, that they carried in proceſſion a large figure of the virile member called *Phallum*, in thankſgiving to the gods for their

their goodneſs in making that member the inſtrument of human propagation.

All this ſufficiently proves, that our ideas of decency and purity do not correſpond with thoſe of other nations. At what period of time did politeneſs prevail among the Romans more than in the Auguſtan age? yet Horace, the ornament of that age, and in a moral piece, roundly ſays,

Nec metuo, ne dum futuo vir rure recurrat.

Auguſtus makes uſe of the ſame expreſſion in an epigram againſt Fluvia.

He who, among us, ſhould openly pronounce the word anſwering to *futuo*, would be looked on with as much contempt as a drunken porter: this word, and ſeveral others made uſe of by Horace and other elegant authors, to us appear ſtill more indecent than Ezekiel's expreſſions. Whether we read ancient authors, or travel into diſtant countries, let us lay aſide all our prejudices. Nature is every where the ſame, and cuſtoms every where different.

FABLES.

ARE not the moſt ancient fables manifeſtly allegorical? The firſt we know of, according to our chronology, is it not that related in the ninth chapter of the book of *Judges*? The Trees were about chuſing a king; the Olive would not quit the care of its oil, nor the Fig-tree of its figs, nor the Vine-tree of its rich juice; and all the other trees had their fruit no leſs at heart; ſo that the Thiſtle being good for nothing, and having prickles which could do hurt, made itſelf king.

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The pagan fable of *Venus*, as we have it in Heſiod, is it not an allegory of all Nature? The generative parts fell from the ſky on the ſea-ſhore; Venus receives her being from this precious ſpume: her firſt name ſignifies, "Lo-"ver of generation?" can there be a more ſenſible image? This Venus is the goddeſs of Beauty; beauty is no longer aimable than when accompanied by the Graces; beauty give riſe to love, love has ſhafts which every heart has felt; he is hoodwinked, to conceal the faults of the object beloved.

Wiſdom is conceived in the brain of the ſovereign of the gods, under the name of *Minerva*; the ſoul of man is a divine fire, which Minerva ſhows to Prometheus, and he made uſe of this divine fire to animate man.

Every body muſt perceive in theſe Fables a lively portraiture of Nature. Moſt of the other fables are either corruptions of ancient hiſtories, or the chimeras of imagination. It is with ancient fables as with modern tales; ſome are of the moral kind, and quite charming, and there are others as inſipid.

FALSITY OF HUMAN VIRTUES.

WHEN the Duke de Rochefoucault had publiſhed his *Thoughts on Self-love*, one M. *Eſprit*, of the oratory, wrote a captious book, intitled, the *Falſity of Human Virtues*. This genius ſays, there is no ſuch thing as Virtue; but, at the cloſe of every chapter, kindly refers his readers to Chriſtian Charity; ſo that, according to M. Eſprit, neither Cato nor Ariſtides, nor Marcus Aurelius, nor Epictetus, were good men; and a good reaſon why, theſe are only to be found among Chriſtians. Again, among Chriſtians

Chriſtians the Catholics are the only virtuous; and among the Catholics the Jeſuits, enemies to the Oratorians, ſhould have been excepted; therefore there is ſcarce any virtue on earth but among the enemies of the Jeſuits.

This Sieur Eſprit ſets out with ſaying, that prudence is not a virtue; and his reaſon is, becauſe it is often miſtaken: which is as much as to ſay, Cæſar was nothing of a ſoldier, becauſe he had the worſt of it at Dyrachium.

Had this reverend gentleman been a philoſopher, he would not have treated of prudence as a virtue, but as a talent, a happy and uſeful quality; for a villain may be very prudent, and I have known ſuch. The madneſs of pretending that virtue is the portion only of us and our partiſans!

What is Virtue, my friend? It is doing good. Do me ſome, and that is enough: as for your motive, that you may keep to yourſelf. How! According to you, there is no difference between the preſident de Thou and Ravaillac; between Cicero and that wretch Popilius, whoſe life he had ſaved, and who yet hired himſelf to cut off his head. You will pronounce Epictetus and Porphyry to be raſcals, becauſe they did not hold with our doctrines. Such inſolence is quite ſhocking; but I have done, leſt I grow warm.

FANATICISM.

FANATICISM is to ſuperſtition what a deilirum is to a fever, and fury to anger: he who has extaſies and viſions, who takes dreams for realities, and his imaginations for prophecies, is an enthuſiaſt; and he who ſticks not at

ſupporting his folly by murder, is a Fanatic. Bartholomew Diaz, a fugitive at Nuremberg, who was firmly convinced that the pope is the Anti-Chriſt in the *Revelations*, and that he has the mark of the beaſt, was only an enthuſiaſt; whereas his brother, who ſet out for Rome with the godly intention of murdering him, and who actually did murder him for God's ſake, was one of the moſt execrable Fanatics that Superſtition could form.

Polieuctes, who, on a Pagan feſtival, went into the temple, pulling down and breaking the images and other ornaments, ſhewed himſelf a Fanatic, leſs horrible, indeed, than Diaz, but equally raſh and imprudent. The murderer of Francis Duke of Guiſe, of William Prince of Orange, of the Kings Henry III. and Henry IV. and of ſo many others, were demoniacs, agitated by the ſame evil ſpirit as Diaz.

The moſt deteſtable inſtance of Fanaticiſm is that of the citizens of Paris, who on the feaſt of St. Bartholomew could maſſacre their fellow-citizens for not going to maſs.

Some are Fanatics in cool blood: theſe are the judges who can ſentence people to death without any other guilt than for not being in their way of thinking: theſe judges are the more guilty, and the more deſerving of univerſal execration, as not being under a fit of rage, like the Clements, the Chatels, the Ravaillacs, the Gerards, the Damiens. One would think they might liſten to reaſon.

When once Fanaticiſm has touched the brain, the diſtemper is deſperate. I have ſeen Convulſioniſts who, in ſpeaking of the miracles of St. Paris, grew hot involuntarily; their eyes glared, they trembled in all their limbs, their countenance was quite diſfigured with rancour, and

and they unqueſtionably would have killed any one who had contradicted them.

The only remedy to this infectious diſeaſe is a philoſophical temper, which ſpreading through ſociety, at length ſoftens manners, and obviates the acceſſes of the diſtemper; for whenever it gets ground, the beſt way is to fly from it, and ſtay till the air be purified. The laws and religion are no preſervative againſt this mental peſtilence. Religion, ſo far from being a ſalutary aliment in theſe caſes, in infected brains becomes poiſon. Theſe unhappy creatures dwell continually on the example of Ehud, who aſſaſſinated King Eglon; of Judith, who cut off Holophernes's head, when lying with him; and of Samuel hewing King Agag in pieces. They are not aware that theſe inſtances, however reſpectable in antiquity, are abominable in our times: they foment their frenzy with religion, which abſolutely condemns it.

The laws, likewiſe have proved very ineffectual againſt this ſpiritual rage; it is, indeed, like reading an order of council to a lunatic. The creatures are firmly perſuaded that the ſpirit by which they are actuated is above all laws, and that their enthuſiaſm is the only law they are to regard.

What can be anſwered to a perſon who tells you that he had rather obey God than men, and who, in conſequence of that choice, is certain of gaining heaven by cutting your throat?

The leaders of Fanatics, and who put the dagger into their hands, are uſually deſigning knaves; they are like the Old Man of the Mountain, who, according to hiſtory, gave weak perſons a foretaſte of the joys of paradiſe,

promiſing them an eternity of ſuch enjoyments, provided they would go and murder all thoſe whom he ſhould name to them. In the whole world there has been but one religion clear of Fanaticiſm, which is that of the Chineſe literati. As to the ſects of philoſophers, inſtead of being infected with this peſtilence, they were a ready and ſure preſervative againſt it: for the effect of philoſophy is to compoſe the ſoul, and Fanaticiſm is incompatible with tranquillity. As to our holy religion having been ſo often corrupted by theſe infernal impulſes, it is the folly of men that is to be blamed.

FRAUD.

Whether pious Frauds are allowable.

BAMBABEF, the Fakir, one day met a diſciple of Confutzee, whom we call *Confucius*; and this diſciple's name was *Ouang*: Bambabef maintained that it is proper ſometimes to deceive the people, and Ouang inſiſted that we are never to deceive any one. The ſubſtance of their diſpute was as follows:

Bam. We are to imitate the Supreme Being, who does not ſhow us things as they are; he ſhows us the ſun in the diameter of only two or three feet, though that body be a million of times larger than the earth; he ſhews us the moon and the ſtars as fixed on one and the ſame blue ground, though they are at different and immenſe diſtances; he would have a ſquare tower appear round to us afar off; he would have the fire ſeem hot to us, though it be neither hot nor cold;

cold; in a word, he encompaſſes us with errors ſuitable to our nature.

Ou. What you call error is no ſuch thing. That ſun, which is placed millions of millions of *lis* * from our globe, is not that ſun we ſee; we cannot have any real ſight but of the ſun, which reflects itſelf on our retina in a determinate angle. Our eyes were not given us for the knowledge of dimenſions and diſtances; this requires other inſtruments and operations.

Bambabef ſtared at ſuch language; but Ouang, being endued with an uncommon patience, explained to him the theory of optics; and Bambabef, having a clear head acquieſced in the demonſtration produced by Confutzee's diſciple, and then returned to the diſpute in theſe terms:

Bam. If God does not deceive us by the medium of our ſenſes, as I thought, you muſt own, however, that phyſicians always cheat children for their good; they will tell them they are giving them ſugar, when, at the ſame time, it is rhubarb; ſo that I, as a Fakir, may deceive the people, they having no more knowledge or underſtanding than children.

Ou. I have two ſons, and never have I deceived them. When they are ſick, I ſay to them, This phyſic is very bitter, but you muſt pluck up a good heart and take it; the more bitter, the more good will it do you: were it ſweet, it would hurt you: I never allowed their governeſſes or preceptors to frighten them with ghoſts and apparitions, with hobgoblins and wizzards: and thus they are grown up to be brave and ſenſible men.

* A *li* ſignifies 124 paces.

Bam. The common people are not born with the like happy talents and diſpoſitions as your family.

Ou. All men are alike; they are born with the ſame propenſities; it is the Fakirs who vitiate human nature.

Bam. We do teach them errors, I own, but it is for their good; we make them believe, that if they do not buy of our conſecrated nails, or expiate their ſins by giving us money, they will, in the next world, be poſt-horſes, dogs, or lizzards. This terrifies them into goodneſs.

Ou. Are you not aware that this is perverting the poor people? Reaſoning is not ſo ſcarce among them as is imagined; there are great numbers who reflect; who laugh at your nails, your miracles, your ſuperſtitions; and who know better than their being changed into lizzards and poſt-horſes. What is the conſequence? They have ſenſe to ſee that you preach up a ſophiſticated religion, but not enough to raiſe themſelves to a pure religion, free from ſuperſtition and folly ſuch as ours. Their paſſions lead them to believe there is nothing in religion; the only religion taught them being manifeſtly ridiculous; and thus you ſhare in all the guilt into which they plunge themſelves.

Bam. Not in the leaſt; for we only teach them a good morality.

Ou. You would get yourſelf ſtoned to death were you to preach a falſe morality; men are of ſuch a make, that amidſt all their iniquity they will not bear the preaching of it to them: but abſurd fables ſhould not be intermixed with good morality; for thus by your impoſtures, which might as well be ſuppreſſed, you weaken

weaken that morality which, for ſelf-preſervation, you are obliged to teac h.

Bam. How! do you imagine there is any ſuch thing as teaching truth to the people without calling in fables?

Ou. To be ſure I do. Our literati are of the ſame texture as our taylors, weavers and farmers. They worſhip one God, the Creator of all things, who rewards and puniſhes; their religion is not darkened with abſurd ſyſtems, nor diſfigured with fantaſtical ceremonies; and much leſs wickedneſs is there among the literati than among the common people. Wherefore, then, do you not condeſcend to inſtruct our artificers as we inſtruct our literati?

Bam. That would be idle indeed, as if they were to have all the good breeding and knowledge of a counſellor; that is neither poſſible nor proper. White bread for maſters; and brown bread will go down with ſervants.

Ou. All men, I own, ſhould not have an equal ſtock of knowledge; but ſome points there are neceſſary to all: it is neceſſary that all men ſhould be juſt; and the ſureſt method to make men ſo, is to teach them pure religion without any ſuperſtitions.

Bam. A ſpecious ſcheme, only impracticable. Think you that for men to believe a rewarding and puniſhing God will do the buſineſs? You ſay that the ſenſible part of the people are offended at my fables; and as little will they digeſt your bare truths. They will ſay, How am I certain that God puniſhes and rewards? Your proofs? Where is your miſſion? What miracles have you done for me to believe you? it is you they will flout at, and not me.

Ou. There lyes your miſtake: becauſe they reject dangerous abſurdities, and fictions ſhocking

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ing to common ſenſe, you fancy they will not admit a doctrine highly probable, conducive to virtue, productive of the greateſt benefit to all mankind, and perfectly conſonant with human reaſon?

The people are thoroughly inclined to refer to their magiſtrates; when the belief recommended by theſe is rational, they readily cloſe with it. Miracles are not neceſſary to foreſee a belief of a juſt God, to whom all hearts are open: the idea is too natural to be long oppoſed. To tell preciſely how, and in what manner, God will puniſh and reward, is out of the queſtion. Believe him juſt, and that is enough; I aſſure you I have ſeen whole cities with ſcarce any other tenet, and no where have I obſerved ſo much virtue.

Bam. Fair and ſoftly: thoſe ſame cities ſwarm with philoſophers, who deny both rewards and puniſhments.

Ou. You muſt withal own that thoſe philoſophers will much more peremptorily deny your inventions; ſo that makes but little on your ſide. As for philoſophers differing from my principles, they may ſtill be good men, ſtill as ſedulous in the cultivation of virtue, which is to be embraced from love, and not out of fear. But I aver that no philoſopher can ever be aſſured that Providence has not in ſtore puniſhments for the wicked, and recompences for the good; for ſhould they aſk me, Who told me that God puniſhes? my anſwer is, Who told them that God does not puniſh? In ſhort, the philoſopher, I dare ſay, inſtead of oppoſing me would ſecond me. Are you inclined to be a philoſopher?

Bam. Very much ſo; but not a word of it to the Fakirs.

FRIEND-

FRIENDSHIP.

FRIENDSHIP is a tacit contract between two ſenſible and virtuous perſons. I ſay *ſenſible*; for a monk, a hermit, may not be wicked, yet live a ſtranger to Friendſhip.

I add *virtuous*; for the wicked have only accomplices, the voluptuous have companions, the deſigning have aſſociates, the men of buſineſs have partners, the politicians form a factious band; the bulk of idle men have connexions, princes have courtiers; but virtuous men alone have friends. Cethegus was Cataline's accomplice, and Mæcenas was Octavius's courtier; but Cicero was Atticus's friend.

What is implied in this contract between two tender and ingenious ſouls? Its obligations are ſtronger and weaker according to their degree of ſenſibility, and the number of good offices performed, &c.

The enthuſiaſm of Friendſhip was ſtronger among the Greeks and Arabs than among us. The tales on Friendſhip compoſed by thoſe people are admirable: we have nothing like them; in every thing we are ſomewhat dry and jejune.

Among the Greeks Friendſhip was a point of religion, and an object of the legiſlation. The Thebans had a regiment called the *Regiment of Lovers*, and a fine regiment I dare ſay it was; ſome have miſtaken it for a regiment of *Sodomites*; but this is a groſs error, taking an acceſſary for the principle. Among the Greeks Friendſhip was recommended both by the law and religion. Unhappily their manners allowed of pederaſty; but the law is not to be charged with any ſhameful abuſes.

GLORY.

BEN-AL-BETIF, that worthy ſuperior of the Derviſes, one day ſaid to them, Brethren, it is very fit that you ſhould often uſe that ſacred form of our Koran, *in the name of the moſt merciful God*; for God ſheweth mercy, and you learn to practiſe it by the frequent repetition of the words, recommending a virtue without which there would be few people remaining on earth: but, Brethren, far be it from you to imitate the preſumption of thoſe who are continually boaſting that what they do is to the Glory of God. When a raw ſcholar maintains a theſis on the Categories before ſome furred ignoramus of a preſident, he is ſure to write in large characters at the head of his theſis, *Ek aliha abron dox, Ad majorem Dei gloriam:* So a devout Muſſulman, having cauſed his ſaloon to be white-waſhed, muſt have the like folly engraved over his door; a Saka likewiſe carries water to promote God's Glory. This is a devout practice of a profane cuſtom. What would you ſay of a pitiful Chiaoux, who, when emptying our Sultan's cloſe-ſtool ſhould bawl out, To the greater Glory of our invincible monarch? Now certainly the difference is greater between the Sultan and God, than between the pitiful Chiaoux and the ſublime Sultan.

Ye poor earth-worms, called *men*, what have you in common with the Glory of the Infinite Eſſence? can he deſire Glory? can he receive any from you? can he enjoy it? How long, ye two-legged featherleſs animals, will you make God in your likeneſs? being yourſelves vain and fond of Glory, God muſt needs be ſo too! Were there ſeveral Gods, each of them would be

be deſirous of the applauſe of his equals, and in that would conſiſt the Glory of a God. If infinite grandeur might be brought into a compariſon with the extremity of meanneſs, ſuch a God would be like King Alexander or Scander, who would enter the liſt againſt kings only; but you, poor creatures, what glory can you give to God? Forbear any longer to profane his ſacred name. An Emperor, named *Octavius Auguſtus*, ordered no panegyrics to be made on him in the ſchools of Rome, that his name might not be debaſed. But you can neither debaſe nor exalt the Supreme Being. Proſtrate yourſelves, and worſhip in ſilence.

Thus ſpoke Ben-al-betif, and the Derviſes ſhouted, "Glory to God! Well has Ben-al-"betif ſpoken."

GOD.

IN the reign of Arcadius, Logomacos, a theologue of Conſtantinople, went into Scythia, and ſtopped at the foot of mount Caucaſus, in the fertile plains of Zephirim, bordering on Colchis. The good old man Dondindac was, after a light repaſt, kneeling in his large hall, between his vaſt ſheepfold and his ample barn, with his wife, his five ſons and five daughters, ſome of his kindred and his domeſtics, all chanting the praiſes of the Bounteous Giver of all good things. Ho! what art thou about, idolater, ſaid Logomacos to him? I am no idolater, ſaid Dondindac. An idolater thou muſt be, ſaid Logomacos to him, as being a Scythian, or at leaſt no Greek. Well, and what waſt

waſt thou gabbling in thy Scythian jargon? All languages are alike in God's ear, anſwered the Scythian; we were ſinging his praiſes. Very extraordinary indeed, replied the theologue, a Scythian family worſhipping God without any previous inſtruction from us! He ſoon entered into a converſation with Dondindac, for the theologue had a ſmattering of the Scythian, and the other underſtood a little Greek. This converſation is lately come to light in a manuſcript kept in the imperial library at Conſtantinople.

Log. I will ſee whether thou knoweſt thy catechiſm: why prayeſt thou to God?

Don. Becauſe it is juſt and proper to worſhip the Supreme Being, as of him we hold all we have.

Log. Pretty well for a Barbarian: and what aſkeſt thou of him?

Don. I thank God for the good things he gives me, and even for the croſſes with which he tries me: but as for aſking of him any thing, that is what I never preſume to do; he knows what we ſtand in need of better than ourſelves; beſides, I ſhould be afraid to aſk for ſun-ſhine, when rain would better ſuit my neighbour.

Log. Ah! I apprehended we ſhould ſoon have ſome nonſenſe or other from him. Let me take a retroſpect of things: Who told thee there is a God?

Don. All Nature.

Log. That is nothing; what idea haſt thou of God?

Don. That he is my Creator, my Maſter; who will reward me if I do well, and puniſh me if I do amiſs.

Log.

Log. That is but trivial and low; let us come to the eſſential: Is God infinite *ſecundum quid*, or in his eſſence?

Don. I do not underſtand you.

Log. Stupid dolt! is God in a place, or out of all place, or is he every where?

Don. I know nothing of that; it may be juſt as you pleaſe.

Log. Ignorant wretch! Well; can he make what has been not to have been, or that a ſtick ſhall not have two ends? Is futurity to him as future, or as preſent? How does he do to bring nothing into exiſtence, and to annihilate exiſtence?

Don. I never beſtow a thought on theſe things.

Log. What an oaf is this! well, I muſt let myſelf down; I muſt ſuit myſelf to the meanneſs of his intellects. Tell me, friend, believeſt thou that matter can be eternal?

Don. What is it to me whether it exiſts from eternity or not? I do not exiſt from eternity. God is always my maſter and inſtructor. He has given me the knowledge of juſtice, and it is my duty to act accordingly. I do not deſire to be a philoſopher, let me be a man.

Log. What a plague it is to have to do with ſuch thick-headed creatures! I muſt proceed gradually with him. What is God?

Don. My ſovereign, my judge, my father.

Log. That is not what I aſk you; what is his nature?

Don. To be powerful and good.

Log. But whether is he corporeal or ſpiritual?

Don. How ſhould I know.

Log. What! not know what a ſpirit is?

Don. Not I in the leaſt; and what ſhould I be the better for ſuch knowledge? will it mend my morals, make me a better huſband, a better

father, a better maſter, a better member of ſociety?

Log. A man muſt be abſolutely taught what a ſpirit is, ſince it is —it is —it is ——Well, we will let that alone till another time.

Don. I fancy, inſtead of being able to tell me what it is, you will rather tell me what it is not. But after ſo much queſtioning, may I take the freedom to aſk you a queſtion? I was formerly in one of your temples, and why do you paint God with a long beard?

Log. That is a very abſtruſe queſtion, the ſolution of which would be above your comprehenſion, without ſome preliminary inſtructions.

Don. Before you enter on your inſtructions, I muſt tell you a circumſtance which I hope never to forget. I had juſt built a ſummer-houſe at the end of my garden, and one day ſitting in it, I heard a Mole and a Chafer deſcanting on it: A ſuperb edifice it certainly is, ſaid the Mole, and of very great parts muſt that mole have been who built it. A mole forſooth! I ſay a mole, too! Quoth the Chafer; the architect of that pretty building could be no other than ſome chafer of an extraordinary genius. This colloquy put me on a reſolution never to diſpute.

GOVERNMENTS.

Which is the beſt?

I NEVER yet knew any man who had not governed ſome ſtate or other. I do not ſpeak of their High Mightineſſes the miniſters, who go-

vern in reality, ſome two or three years, others ſix months, and others as many weeks; I mean all other men who, over a bottle, or in their cloſet, diſplay their ſyſtem of Government, and reform navy, army, law, finances, and church.

Abbe Bourzeis took upon himſelf to govern France about the year 1645, under the name of Cardinal *Richelieu*, and compoſed that Political Will, in which he is for having the nobility enrolled in the cavalry for three years; the land-tax to be paid to the chambers of accounts and the parliament, and taking away from the king the produce of the ſalt-tax: in order to take the field with 50,000 men, he makes it a point of economy to raiſe 100,000. He affirms, that "Provence alone has many "more fine ſea-ports than Spain and Italy put "together."

This eccleſiaſtical ſchemer had not travelled. Beſides, his work ſwarms with anachroniſms and errors; as he makes Cardinal Richelieu ſpeak what he never did ſpeak, ſo his ſignature is no leſs different from that of the Cardinal. Farther, he fills a whole chapter with ſaying, that "reaſon is to be the rule of a ſtate," and in labouring to prove ſuch a notable diſcovery. This work of darkneſs, this bantling of the Abbe Bourzeis paſſed a long time for Cardinal Richelieu's legitimate offſpring, and all the academicians, in their inauguration ſpeeches, never failed to pour forth the moſt exceſſive eulogiums on this maſter-piece of policy.

One *St. Gratien de Courtils*, ſeeing the great ſucceſs of Cardinal's Richelieu's *Political Legacy*, fell to writing *Colbert's Legacy*, with a fine letter to the king; whereas, had that miniſter drawn up ſuch a will, he ought to have been

declared *non compos*; yet have ſome authors thought fit to quote this compoſition. Another ſtarveling, too mean to be known, publiſhed *Louvois's Will*, which, if ſuch a thing could be, was ſtill worſe than Colbert's; and by the fertile brain of one *Abbe de Chevremont*, Duke Charles of Lorrain likewiſe had his Will. We have alſo had the political teſtaments of Cardinal Alberoni, Marſhal Belliſle, and laſtly, that of Mandrin.

M. de Boiſguilebert, author of *Le Detaile de la France*, printed in 1695, troubled the public with the impracticable project of the regal tenths, under the name of Marſhal Vauban.

One *Jonchere*, a crazy fellow who had not bread to eat, met with a bookſeller who publiſhed a ſcheme of his on the finances, in four volumes; and ſome blockheads have quoted this production as a work of the treaſurer-general, on a notion that a book of finances written by a treaſurer muſt be a choice piece.

It muſt, however, be owned, that very wiſe men, and men perhaps every way qualified for Government, have in France, in Spain, and in England, written on political adminiſtration; and great good have their books done; not that they amended the miniſters who were in place when thoſe books came out; for a miniſter never amends, there is no changing him: he has taken his bent; and for informations and counſels, the ſtream of buſineſs carries him away ſo as not to leave leiſure to liſten to them: but young perſons deſigned for employments, and princes themſelves, are inſtructed by theſe good books; and thus the ſecond generation reaps the benefit of them.

The advantages and diſadvantages of all Governments have of late been cloſely canvaſſed.

Now,

Now, you who have travelled, and read, and ſeen a great deal, pray, in which ſtate, and under what form of Government would you chuſe to be born? I fancy a French nobleman with a large landed eſtate would not be ſorry to have been born in Germany, as there, inſtead of being a ſubject, he would be a ſovereign. A peer of France, doubtleſs, would be very glad to have the privileges of the Engliſh peerage, as raiſing him to a ſhare in the legiſlature.

For the lawyer and the financier, France is the country which of all others brings the moſt griſt to their mill.

But what country would a wiſe man of a free turn of mind, unprejudiced, and of a middling fortune, make choice of?

A member of the council of Pondicherry, a gentleman of ſome learning, was returning into Europe over land, in company with a Bramin, who knew more than moſt of his brethren. How do you like the Grand Mogul's Government? ſaid the counſellor. Nothing more abominable, anſwered the Bramin; but how can a ſtate be well governed by Tartars? If our Rayas, our Omrachs, our Nabobs are entirely ſatisfied and eaſy, it is otherwiſe with the people; and millions of people are ſomething.

The counſellor and the Bramin traverſed all Upper Aſia, amidſt political converſations. An obſervation occurs to me, ſaid the Bramin, that all this vaſt part of the world does not afford one republic. Here was, anciently, that of Tyre, ſaid the counſellor, but it did not continue long: then there was another towards Arabia Petrea, in a ſmall nook called *Paleſtine*, if the honourable appellation of republic may be given to a tribe of robbers and uſurers, ſometimes governed by judges, ſometimes by a

ſort of kings, ſometimes by high-prieſts, ſubdued and enſlaved ſeven or eight times, and at laſt driven out of the country which they had uſurped.

I apprehend, ſaid the Bramin, that republics are very ſcarce in all parts; it is but ſeldom that men deſerve to govern themſelves. This happineſs muſt belong only to ſmall nations, concealing themſelves in iſlands, or amidſt mountains, like rabbits, ſhunning carnivorous beaſts, but at length diſcovered and devoured.

The two travellers being come into Aſia Minor, the counſellor ſaid to the Bramin, Could you think there had ever been a republic in a corner of Italy which ſubſiſted above five hundred years, and made itſelf miſtreſs of this Aſia Minor, Aſia, Africa, Greece, the Gauls, Spain, and all Italy? I dare ſay it ſoon became changed to a monarchy, ſaid the Bramin. Very right, ſaid the other; but that monarchy is long ſince come to nothing, and every day fine diſſertations are compoſed to find out the cauſe of its declenſion and cataſtrophe. You give yourſelves a deal of needleſs trouble, ſaid the Indian; that empire fell, becauſe it exiſted; every thing will fall; I hope in God the empire of the Great Mogul will one day have its fall.

Now we are upon this head, ſaid the European, do you think honour is moſt neceſſary in a monarchy, and virtue in a republic? The Indian, after the meaning of the word honour had, at his deſire, been explained to him, anſwered, that honour was of greater neceſſity in a republic, and virtue in a monarchy: For, ſays he, a man who ſets up to be choſen by the people, will not be choſen, if he be reputed a man

man of no honour; whereas at court he may eaſily inſinuate himſelf into a poſt; according to the maxim of a great prince, that a courtier, to make his fortune, ſhould be without honour or pride. As to virtue, an immenſe deal of it is requiſite to dare ſpeak truth at court; a virtuous man is much more at eaſe in a republic; there is no body to flatter.

Is it your opinion, ſaid the native of Europe, that the laws and religions are made for the climates, as furs ſuit Moſcow, and gauze ſtuffs Delhi? To be ſure, ſaid the Bramin, all laws relative to the human conſtitution are calculated for the climate where one lives; one wife will do for a German; a Perſian muſt have three or four.

It is the ſame with religious rites. Were I a Chriſtian, how could I ſay maſs in my province, which affords neither bread nor wine? As to articles of faith, that is another caſe: in theſe, the climate is out of the queſtion. Did not your religion commence in Aſia, from whence it has been expelled? And again, is it not eſtabliſhed about the Baltic Sea, where it was once unknown!

In what ſtate, under what Government ſhould you like beſt to live, ſaid the Counſellor? Any where but in my own country, ſaid his companion; and many Siameſe, Tonquineſe, Perſians and Turks have I met with who ſaid the very ſame thing. But tell me, in what particular ſtate you would preferably like to ſpend your days? The Bramin anſwered, In that where obedience is paid only to the laws. That is an old anſwer, ſaid the counſellor. And never the worſe for that, ſaid the Bramin. But where is that country? ſaid the Pondicherrian. It muſt be ſought for, ſaid the Bramin.

GRACE.

YE ſacred counſellors of modern Rome! ye illuſtrious and infallible theologiſts! no perſon has more reſpect for your deciſions than myſelf; but were Paulus Emilius, Scipio, Cato, Cicero, Cæſar, Titus, Trajan, and Marcus Aurelius, to reviſit that Rome which they formerly raiſed to ſome conſideration, you muſt own they would be a little ſtaggered at your determination concerning Grace. What would they ſay to your debates on St. Thomas's Grace of health, on Cajetan's medicinal Grace, external and internal Grace, on gratuitous, ſanctifying, actual, habitual, co-operating Grace; on effectual Grace, which is ſometimes ineffectual; on ſufficient Grace, often inſufficient; on verſatile and congruous Grace? ſincerely, would they underſtand it more than yourſelves or I?

Thoſe illuſtrious perſonages would be quite at a loſs without, your ſublime inſtructions: I think I hear them ſay,

Reverend Fathers, you are ſtupenduous geniuſes; we fooliſhly conceived the Eternal Being never to be guided by particular laws like mean mortals, but by his own general laws, eternal like himſelf. It never came into any of our heads that God was like a brain-ſick maſter, giving a comfortable farm to one ſlave, and denying neceſſary food to another; ordering one ſlave, without a hand, to knead dough, a dumb ſlave to read to him, and a cripple to be his courier.

Every thing from God is Grace: by his Grace the globe which we dwell in was formed; by his Grace the trees grow, and animals are nouriſhed; but if a wolf finds a lamb in his way

to

to make a good meal of, and another wolf was famiſhing, will any one ſay that God has ſhewn particular Grace to the former wolf? has he, by a preventing Grace, been buſied in cauſing one oak to grow preferable to another oak, which has withered for want of ſap? If all beings, throughout all Nature, are ſubject to general laws, how can any ſingle ſpecies of creatures be exempt from thoſe laws?

Why ſhould the abſolute maſter of all have been more intent on diſpoſing the inſide of one man alone, than in conducting all the other parts of Nature? From what humour or ficklenes ſhould he make any alteration in the heart of a Courlander, or a Biſcayan, when he is ſeen not to make the leaſt alteration in the laws which he has impreſſed on all the heavenly bodies.

How weak is it to ſuppoſe that he is continually making, unmaking, and remaking ſentiments in us! and what preſumption is it to think ourſelves privileged above all other beings! Farther, it is only for thoſe that obſerve confeſſion that all the mutations are invented. A Savoyard, or native of Bergamo, ſhall, on Monday, have the Grace to beſtow twelve ſous to have a maſs ſaid; on Tueſday Grace will fail him, and he will go to the tavern; on Wedneſday he ſhall have co-operating Grace, which will ſend him away to confeſſion, but without the efficacious Grace of perfect contrition; Thurſday it will be a ſufficient Grace, which will prove inſufficient. God ſhall be continually at work in the head of this Savoyard, ſometimes forcibly, other times weakly, without minding any other thing upon earth, without caring what becomes o the inſide of the Indians and Chineſe. Really, my Reverend Fathers, if you have a ſpark of reaſon left,

does

does not this ſyſtem appear to you prodigiouſly ridiculous?

Wretches! behold that oak towering to the clouds, look down on that ruſh bending at its feet, you will not ſay that efficacious Grace has been given to the oak, and denied to the ruſh. Lift up your eyes to the heavens, ſee the eternal Demiurgus creating millions of worlds, all gravitating towards each other by general and eternal laws. Behold the ſame light reflected from the ſun to Saturn, and from Saturn to us; and amidſt this harmony of ſo many luminous bodies in a courſe amazingly rapid, amidſt this general obedience of all Nature, I defy you to believe that God minds giving a verſatile Grace to ſiſter Thereſa, and a concomitant Grace to ſiſter Agnes.

Thou atom! to whom a ſtupid atom has ſaid that the Eternal has particular laws for ſome atoms in my neighbourhood; that he gives his Grace to this, and refuſes it to that; and that which has not Grace to-day ſhall have it to-morrow; never let ſuch impious folly come from thy lips. God has created the univerſe, and does not concern himſelf about making new winds to ſhake ſome bits of ſtraw in a corner of that univerſe. Theologiſts are like Homer's warriors, who thought that the gods ſometimes fought on their ſide, and ſometimes againſt them. Homer is to be conſidered as a Poet, otherwiſe we make him a blaſphemer.

Theſe are Marcus Aurelius's words, not mine; for God, who inſpires you, has given me Grace to believe all you ſay, all you have ſaid, and all you ſhall ſay.

THE HEAVENS,

Or Sky, according to the Ancients.

A SILK worm might as well give the name of Heaven to the little down which ſurrounds its ſhell, as the ancients gave that appellation to the atmoſphere, which, as M. Fontenelle, in his *Plurality of Worlds*, prettily ſays, is the down of our ſhell.

The vapours which exhale from our ſeas, and land, and form clouds, meteors and thunder, were at firſt taken for the reſidence of the gods. Homer always brings down the deities in golden clouds; and thence it is that our painters ſtill repreſent them ſeated on a cloud: but it being very proper that the maſter of the gods ſhould live in greater ſtate than the others, he was provided with an eagle to carry him, the eagle flying higher than any other bird.

The ancient Greeks, ſeeing that princes lived in citadels built on the top of ſome mountain, conceived that the gods might likewiſe have their citadel, and placed it in Theſſalia on Mount Olympus, the ſummit of which is ſometimes hid in the clouds, ſo that their palace was even with their Heaven.

Afterwards the ſtars and planets, which ſeemed fixed to the azure arch of our atmoſphere, became the manſion of deities; ſeven of whom had their reſpective planet, the others taking up with what quarter they could find: the general council of the gods was held in a large ſaloon, to which they went by the Milky Way; for men having council-chambers on earth, the gods, to be ſure, ſhould have one in the Heavens.

When

When the Titans, a kind of creatures between gods and men, declared war, and not without ſome grounds, againſt thoſe deities, to recover part of their inheritance, (being on the father's ſide the ſons of Cœlum and Terra), they only heaped two or three mountains one on the other, concluding, that would be full enough for them to reduce the citadel of Olympus, together with the Heavens.

Neve foret terris ſecurior arduus æther,
Affectaſſe ferunt regnum cœleſte gigantes
Altaque congeſtos ſtruxiſſe ad ſidera montes.

This abſurd ſyſtem of phyſics was of prodigious antiquity: yet certain it is, that the Chaldeans had as juſt ideas of what is called the Heavens as we ourſelves. They placed the ſun in the centre of our planetary world, and nearly at the ſame diſtance we have found it to be; and they held the revolution of the earth and of all the planets round that body; this we are informed of by Ariſtarchus of Samos, and it is the true ſyſtem of the world, ſince revived by Copernicus. But the philoſophers, to be the more reſpected by ſovereigns and people, or rather to avoid being perſecuted, kept the ſecret to themſelves.

The language of Error is ſo familiar to men, that we ſtill give the name of Heavens to our vapours, and to the ſpace between the earth and moon: we ſay to go up to Heaven, as we ſay the ſun turns round, though we know it does not. Probably we are the Heaven to the moon, and every planet makes the neighbouring planet its Heaven. Had Homer been aſked to which Heaven the ſoul of Sarpedo went, and where that of Hercules was, the Poet would have been a

little

little puzzled, and eluded the queſtion by ſome harmonious verſes.

What certainty was there that the ærial ſoul of Hercules would have had a better time of it in Venus, or Saturn, than on our globe? it is not to be ſuppoſed that its reſidence was appointed in the ſun; the place would have been too hot. After all, what did the Ancients mean by the Heavens? They knew nothing of the matter; they were perpetually bawling *Heaven* and *Earth*, which is juſt as much as to cry Infinitude and an Atom. Properly ſpeaking there is no ſuch thing as the Heavens; there is a prodigious number of vaſt globes rolling in the void expanſe, and our globe rolls like the others.

The Ancients thought that the way to the Heavens was by aſcent. No ſuch thing; the celeſtial globes are ſometimes above our horizon, and ſometimes below: thus, ſuppoſing Venus was returning from Paphos to her planet after its ſetting, the goddeſs relatively to our horizon, inſtead of going up, went down; and in ſuch a caſe we ought to ſay to go down to Heaven. But the ancients were not ſo nice; their notions in every thing relating to natural philoſophy were vague, uncertain, and contradictory. Immenſe volumes have been written to know what their opinion was on many ſuch queſtions, whereas five words would have done; "they "never thought of it."

Here, however, we muſt except a few wiſe men; but they came late: few opened their minds freely, and thoſe who did, the empyrics on earth took care to diſpatch them to Heaven the ſhorteſt way.

A writer, I think his name is *Pluche*, has pretended to make Moſes a great natural philoſopher: another before him, in a piece called

Carteſius Mozaizans, had reconciled Moſes with Deſcartes. According to him Moſes firſt found out the vortices and the ſubtile matter; but it is well known that God meant Moſes for a great legiſlator and a great prophet, and not for a profeſſor of phyſics; he inſtructed the Jews in their duty, and not a word in philoſophy. Calmet, who has compiled a vaſt deal, and never once reflected, talks of the ſyſtem of the Hebrews; but ſo far was that rude people from having a ſyſtem, that they had not ſo much as a geometry-ſchool; the bare name was unknown to them; all they underſtood was brokerage and uſury.

In their books we meet with ſome vague incoherent ideas on the ſtructure of the Heavens, and ſuch as ſhow them to have been a dull illiterate people. Their firſt Heaven was the air, the ſecond the firmament, to which the ſtars were faſtened: this firmament was ſolid and of ice, and ſupported the upper waters, which, at the time of the Deluge, made their way out of this reſervoir, through gates, ſluices, and cataracts.

Over this firmament, or theſe upper waters, was the third Heaven, or the *Empyreum*, to which St. Paul was caught up. The firmament was a kind of demi-arch round the earth. They little thought of the ſun moving round a globe, whoſe form they were ignorant of. When it got to the Weſt, it had ſome unknown path for returning to the Eaſt; and as to its not being ſeen, Baron Feneſte accounts for that, by ſaying it came back in the night.

Farther, theſe whimſical ideas the Hebrews had borrowed from other nations, of whom, except the Chaldean ſchool, the greater part looked on the Heavens as ſolid. The earth was fixed

fixed and immoveable, and by a third longer from eaſt to weſt than from ſouth to north, whence are derived our geographical terms longitude and latitude. This opinion, it is evident, admitted no antipodes; accordingly St. Auſtin calls the notion of antipodes an abſurdity; and Lactantius flatly ſays, "Are there "any ſo fooliſh as to believe there are men "whoſe head is lower than their feet?"

St. Chryſoſtom, in his fourteenth homily, calls out, "Where are they who ſay the heavens are moveable, and their form round?"

Lactantius again ſays, b. iii. of his *Inſtitutions*, "I could prove to you by a multitude "of arguments, that it is impoſſible the Hea-"vens ſhould encompaſs the earth."

The author of *Spectacle de la Nature* is welcome to tell the Chevalier over and over, that Lactantius and Chryſoſtom were eminent philoſophers; ſtill it will be anſwered, that they were great ſaints, which they may be without any acquaintance with aſtronomy. We believe them to be in Heaven, but own, that in what part of the Heavens they are we know not.

HELL.

WHEN men came to live in ſociety, they could not but perceive that many evil doers eſcaped the ſeverity of the laws: theſe could effect only open crimes; ſo that a curb was wanting againſt clandeſtine guilt, and religion alone could be ſuch a curb. The Perſians, the Chaldeans, the Egyptians, and the Greeks introduced a belief of puniſhments after this life;

and of all ancient nations we are acquainted with, the Jews alone admitted only temporal puniſhments. It is ridiculous to believe, or to pretend to believe, from ſome very obſcure paſſages, that the ancient Jewiſh laws, their *Leviticus*, and their *Decalogues* correſpond with the doctrine of future puniſhments; when the author of thoſe laws ſays not a ſingle word which bears any relation to that doctrine. One might juſtly ſay to the compiler of the *Pentateuch*, You are inconſiſtent with yourſelf. You have no more judgment than probity. You a legiſlator, as you ſtile yourſelf! How! you conſcious of a tenet ſo coercive, ſo powerful, ſo neceſſary to people as that of Hell, and yet not make it known explicitly, nor urge it? and though received among all the nations round about you, you leave ſo momentous a doctrine to be gueſſed at by ſome commentators, who are not to come into exiſtence till four thouſand years after your time, and will wreſt and diſtort ſome of your words, to find in them what you never ſaid? Either you are an ignoramus, who do not know that this was the univerſal belief in Egypt, in Chaldea, and Perſia; or a very weak man, if, being acquainted with this doctrine, you did not make it the baſis of your religion.

The very beſt anſwer the authors of the Jewiſh laws could make is this: we own ourſelves extremely ignorant; it was very late before we learned to write; our people, a ſavage and barbarous tribe, which, by our own accounts, wandered for near half a century amidſt deſerts, at length, by the moſt heinous violences, and the moſt deteſtable cruelties ever mentioned in hiſtory, ſeized on a ſmall territory; we had no intercourſe with policed nations;

nations; then how could we (the moſt earthly minded of all men) invent a ſyſtem entirely ſpiritual?

We uſed the word anſwering to *ſoul*, only to ſignify *life*; we thought God and his angels to be corporeal beings: the diſtinction of ſoul and body, the idea of a life after death, can be only the reſult of long meditation, and refined philoſophy. Aſk the Hottentots and Negroes, whoſe country is a hundred times larger than ours, whether they know any thing of a future life? We thought we had done wonders in perſuading our people that God puniſhed evil doers to the fourth generation, either by the leproſy, a ſudden death, or the loſs of what little ſubſtance a perſon might have poſſeſſed.

To this apology it might be replied, You have invented a ſyſtem palpably ridiculous; for the evil doer, who was in health, and whoſe family proſpered, muſt neceſſarily laugh at you.

The apologiſt of the Jewiſh law would then rejoin, That is your miſtake; for among us, where one delinquent reaſoned rightly, a hundred did not reaſon at all. He who, on the commiſſion of a crime, found no puniſhment declaring itſelf againſt him nor his ſon, ſtill feared for his grandſon. Farther, though to-day he had no putrid ulcer on him, to which, by the bye, we are very ſubject, it was odds within ſome years it happened not to be his caſe: no family is without ſome misfortunes and afflictions, and we brought the people to believe that theſe misfortunes were ſent by a Divine hand, puniſhing ſecret tranſgreſſions.

This anſwer admits of an eaſy reply: Your excuſe will not hold water; for every day we ſee very good people ſeized with ſickneſs, and

by one misfortune or other deprived of their ſubſtance: Now if there be no family totally free from all misfortunes, and if theſe misfortunes are divine chaſtiſements, all the individuals of your families were then knaves and profligates.

The Jewiſh prieſt might farther reply, that there are misfortunes annexed to human nature, and others ſent expreſsly by God. But this reaſoner's mouth might ſoon be ſtopped, by ſhewing the extreme abſurdity of thinking, that ſickneſs and health are ſometimes a divine puniſhment, and ſometimes a natural effect.

At length the Phariſees and the Eſſenes, among the Jews, admitted the belief of a Hell in their way. This dogma the Greeks had already diſſeminated among the Romans, and the Chriſtians made it a capital article of faith.

Several Fathers of the church did not hold the eternity of Hell-torments; they thought it very hard that a poor man ſhould be burning for ever and ever only for ſtealing a goat. Virgil might as well have held his tongue, as to ſay in his ſixth canto of the Æneid,

Sedet æternumque ſedebit infelix Theſeus.

His *ipſe dixit*, that Theſeus is ſeated on a chair, where he muſt ſit world without end, and that this poſture is his puniſhment, is proteſted againſt by many, who farther think the Poet to have wronged him greatly, as rather deſerving a place in the Elyſian fields than in Tartarus.

Not long ſince an honeſt well-meaning Huguenot miniſter advanced in his ſermons, and even in print, that there would be a day of grace to the damned; that there muſt be a proportion between the treſpaſs and the penalty; and

and that a momentary fault could not deſerve an everlaſting puniſhment. This clement judge was depoſed by a body of miniſters, of whom one ſaid to him, Brother, I as little believe the eternity of Hell-torments as yourſelf; but let me tell you, it is very proper that your ſervant-maid, your tailor, and even your attorney, ſhould believe ſo.

HISTORY.

Of the Kings of Judah, *and the* Chronicles.

ALL nations have written their Hiſtory, as ſoon as they ever knew what writing was: the Jews have alſo written theirs. Before they had kings, they lived under a theocracy, and were reputed to be governed by God himſelf.

When the Jews clamoured to have a king, like the other neighbouring nations, the Prophet Samuel, whoſe intereſt it was to exclude a regal government, declared to them, in the name of God, that it was God himſelf, whom they were rejecting. Thus the beginning of monarchy among the Jews was the period of their theocracy.

It may be therefore ſaid, without blaſphemy, that the Hiſtory of the Jewiſh kings was written like that of other nations; and that God did not trouble himſelf to dictate the Hiſtory of a people whom he no longer governed.

This opinion, however, is advanced with all poſſible miſtruſt and deference. What may be thought a confirmation of it is, that the *Paralipomena*, or *Chronicles*, very often contradict the book of *Kings* both in the chronology and the

the events, as profane Hiſtories are known to diſagree. Farther, if God continued to write the hiſtory of the Jews, we are, of courſe, to believe that he ſtill writes it, the Jews being ſtill his favourite people. They are one day to be converted; and, apparently, they may as juſtly look upon the Hiſtory of their diſperſion to be of divine compoſition, as to ſay that God wrote the hiſtory of their kings.

Another remark likewiſe offers itſelf: if God, after having been their ſole King for a very long time, condeſcended to be their Hiſtorian, it becomes us to entertain the moſt profound reſpect for all Jews univerſally; the very meaneſt Jewiſh pedlar is infinitely above Cæſar and Alexander. Shall we not proſtrate ourſelves before an old-cloathes man, who proves to you that his hiſtory was written by the Deity himſelf, whilſt all the Greek and Roman Hiſtories are but the productions of profane Pagans?

If the ſtile of the Hiſtory of the book of *Kings* and *Chronicles* be Divin. it does n t neceſſarily follow that the actions related in thoſe Hiſtories are alſo divine. David murders Uriah; Iſhboſheth and Mephiboſheth are murdered; Abſalom murders Ammon; Joab murders Abſalom; Solomon murders Adonijah, his brother; Baza murders Nabab; Zimri murders Ela; Hamri murders Zimri; Ahab murders Naboth; Jehu murders Ahab and Joram: the inhabitants of Jeruſalem murder Amaziah, Joaſh's ſon; Selom the ſon of Jabes murders Zachariah the ſon of Jeroboam; Manahaim murders Selom the ſon of Jabes; Phaceus the ſon of Romeli murders Phaceia the ſon of Manahaim; Hoſhea the ſon of Ela murders Phaceus the ſon of Romeli; with

with a multitude of other murders of leſs note. Thus it muſt be owned, if the Holy Spirit did write this Hiſtory, he has not choſen a very edifying ſubject.

IDOL, IDOLATER, IDOLATRY.

IDOL comes from the Greek εἶδος, *a figure* εἴδωλος, *the repreſentation of a figure*, λατρεύω, *to ſerve, to revere, to adore.* The word *adore* is originally Latin and has various meanings; as, to put the hand to the mouth in token of reſpect, to bend the body, to kneel, to ſalute, and more commonly to pay a ſupreme worſhip.

It is proper to obſerve here that the *Trevoux* Dictionary begins this article with ſaying, that all the Pagans were idolaters, and that the Indians are ſtill ſo. Firſt, nobody was called Pagan before the time of Theodoſius the Younger, when that appellation was given to the inhabitants of the country-towns of Italy, *Pagorum Incolæ Pagani*, who retained their ancient religion. Secondly, Indoſtan is entirely Mahometan, and the Mahometans are implacable enemies to Images and Idolatry. Thirdly, many people of India, who are of the ancient religion of the Parſis, a certain tribe which admit of no idols, cannot, with any propriety, be termed Idolaters.

Whether Idolatry was ever the profeſſed Religion of any Nation.

IT appears that there never was any people on the earth who took to themſelves the name of *Idolaters*. It is rather an abuſive word, a term

term of deteſtation; as the Spaniards formerly uſed to call the French *Gavachos*, which the French returned by calling the Spaniards *Maranas*. Had the ſenate of Rome, the Areopagus of Athens, the court of the Kings of Perſia, been aſked, "Are you Idolaters?" they would hardly have known what the queſtion meant; at leaſt not one of them would have anſwered, "We worſhip Idols or Images." The word Idolater or Idolatry, does not occur either in Homer, Heſiod, Herodotus, or any Gentile author. Never was there any edict or law ordering Idols to be worſhipped, to be accounted as deities, or to be conſidered as ſuch.

The Roman and Carthaginian generals, at the making a treaty, called all their gods to witneſs; it is in their preſence, ſay they, that we ſwear to this peace. Now the ſtatues of all theſe gods, their number being none of the ſmalleſt, were not in the general's tent; but they held the gods to be, as it were, preſent at the actions of men, as witneſſes, and as judges; and certainly it was not the image which made the deity.

In what light did they then look on the ſtatues of their falſe deities which ſtood in the temples? In the ſame light, if I may be allowed the expreſſion, as we view the images of the objects of our veneration. Their error was not the worſhipping of a piece of wood or marble, but the worſhipping a falſe deity, repreſented by the wood and marble. The difference between them and us is not that they had Images and we had none; but that their Images repreſented imaginary beings, and in a falſe religion; whereas ours repreſent real beings, and in a true religion. The Greeks had the ſtatue of Hercules; and we that of

St.

St. Chriſtopher: they had Eſculapius and his goat, and we St. Roch and his dog: they had Jupiter with his thunder-bolts, and we St. Anthony of Padua, and St. James of Compoſtella. When the conſul Pliny, in the exordium of his Panegyric on Trajan, addreſſes his petitions to the *immortal gods*, he cannot be thought to mean the Images, which were far from being immortal.

Neither in the latter nor the moſt remote times of Paganiſm one ſingle fact occurs to conclude that they worſhipped Idols. Homer mentions only gods dwelling in lofty Olympus. The palladium, though it fell from heaven, was no more than a ſacred pledge of Pallas's protection; it was the goddeſs herſelf who was reverenced in the palladium.

But the Romans and Greeks kneeled down before ſtatues, put crowns on them, decked them with flowers, burnt incenſe to them, and carried them in ſolemn ſtate through public places. Theſe uſages we have conſecrated in our religion, and yet we are not Idolaters.

In times of drought the women, after keeping a faſt, carried forth the ſtatues of the gods in public, walking bare-footed, with their hair looſe; and immediately, according to Petronius, the rain would pour down by pail-fulls; *Statim urceatim pluebat*. Have we not adopted this rite, which, though an abomination among the Gentiles, is doubtleſs genuine devotion with Catholics? How common is it among us to carry bare-footed the ſhrines of ſaints, in order to obtain a bleſſing from Heaven by their interceſſion? A Turk, a lettered Chineſe, at ſeeing thoſe ceremonies, might, from his ignorance, accuſe us of placing our confidence in the Images

which

which we thus carry about in proceſſion; but a word or two would undeceive him.

We are ſurpriſed at the prodigious number of declamations thundered out in all ages againſt the Idolatry of the Romans and Greeks; and afterwards, our ſurpriſe is ſtill greater at finding that they were not Idolaters.

Some temples were more privileged than others. The great Diana of Epheſus ſtood in higher fame than a village Diana; more miracles were performed in the temple of Eſculapius at Epidaurus, than in any other of his temples. More offerings were made to the ſtatue of Jupiter Olympian, than to that of the Paphlagonian Jupiter: but ſince it is proper always to contraſt the uſages of a true religion to thoſe of a falſe worſhip, have not ſome of our altars, for ages paſt, been more frequented than others? what are the offerings to our lady *des Nieges* in compariſon of thoſe made to our lady of *Loretto*? It is our buſineſs to examine whether this affords a juſt pretence for charging us with Idolatry.

The original invention was only one Diana, one Apollo, and one Eſculapius, not as many Diana's, Apollo's, and Eſculapius's, as they had temples and ſtatues. Thus it is evidenced, as far as a point of hiſtory can be, that the Ancients did not hold a ſtatue to be a deity; that the worſhip could not relate to the ſtatue or Idol; and conſequently that the Ancients were not Idolaters.

A rude ſuperſtitious populace, incapable of reflection, either to doubt, to deny, or believe, who flocked to the temples, as having nothing elſe to do, and becauſe the little are there on a level with the great, who carried their offerings merely out of cuſtom, who were continually talking of miracles, without having ever examin-

examined any one, and who were very little above the victims they brought; ſuch a populace, I ſay, might, at the ſight of the great Diana, and the thundering Jupiter, be ſtruck with a religious horror, and without knowing it, worſhip the ſtatue itſelf. This is no more than what has been the caſe of our ignorant peaſants; and care is accordingly taken to give them to underſtand, that it is the bleſſed in heaven they are to invoke for their interceſſion, and not the figures of wood and ſtone, and that their worſhip is due to God.

The Greeks and the Romans increaſed the number of their deities by apotheoſes; the Greeks deified illuſtrious conquerors, as Bacchus, Hercules, and Perſeus; Rome raiſed altars to its emperors. Of a very different kind are our apotheoſes; if we have ſaints anſwerable to their demi-gods and ſecondary gods, it is without any regard to rank or conqueſts. We have erected temples to men merely for their exemplary virtues, and moſt of whom would not have been known on earth, had they not been placed in Heaven. The apotheoſes of the Ancients were acts of adulation, ours of reſpect to virtue. But theſe ancient apotheoſes are another convincing proof that the Greeks and Romans cannot properly be called Idolaters. It is manifeſt that they no more held a Divine virtue reſiding in the ſtatues of Auguſtus and Claudius, than in their medals.

Cicero, in his philoſophical works, does not leave ſo much as the leaſt ſuſpicion that any miſtake could be committed with regard to the ſtatues of the gods, ſo as to confound them with the deities themſelves. His ſpeakers inveigh with great acrimony againſt the eſtabliſhed religion, but not one of them dreams of charging

the Romans with miſtaking marble and braſs for deities.

Lucretius, who never gives any quarter to the ſuperſtitious, reproaches no body with this folly; I muſt, therefore, again ſay it, this opinion never exiſted, never was thought of; and never was there any ſuch thing as Idolaters.

Horace introduces a ſtatue of Priapus, ſaying,

Olim truncus eram ficulnus, inutile lignum,
Cum faber incertus ſcamnum, faceretne Priapum,
Maluit eſſe Deum.

What is to be inferred from this paſſage? Priapus was one of theſe petty deities which were given up to the ſarcaſms of the jocular; and this very joke is as ſtrong a proof as can be, that the figure of Priapus was not greatly revered, being made a ſcare-crow.

Dacier, commentator-like, has taken care to obſerve that Baruch had foretold this buſineſs; ſaying, they ſhall be whatever the artiſt pleaſes. But he might withal have remarked, that the like might be ſaid of all the ſtatues that ever exiſted.

A tub may be made out of a block of marble, as well as the ſtatue of Alexander or Jupiter, or ſomething ſtill more reſpectable. The matter of which were formed the cherubims of the Holy of Holies, might have equally ſerved for the meaneſt purpoſes. A throne, or an altar, loſe nothing of reverence due to them, becauſe the artiſt might have formed them into a kitchen table.

Dacier, inſtead of inferring that the Romans worſhipped Priapus's image, and that Baruch had predicted it, ought rather to have concluded that the Romans made a jeſt of it. Look into

into all the authors who ſpeak of the ſtatues of their gods, not one ſhall you find mentioning Idolatry, but quite the contrary. You read in Martial,

Qui finxit ſacros auro vel marmore vultus,
Non facit ille Deos.

In Ovid,

Celitur pro Jove forma Jovis.

In Statius,

Nulla autum effigies nulli commiſſa matella,
Forma Dies mentes habitare ac numina gaudet.

In Lucian,

Eſt ne Dei ſedes, niſi terra et pontus et aer.

To enumerate all the paſſages in confirmation that Images were accounted Images, would take up a volume.

The only caſe which could favour an opinion that Images had any thing divine in them was the oracular images: but certainly the current opinion was, that the gods had choſen ſome particular altars, and particular ſtatues, where they ſometimes condeſcended to reſide, giving audience to men, and anſwering them. In Homer, and the choruſes of Greek tragedies, we only meet with prayers addreſſed to Apollo himſelf, as delivering his oracles on ſuch a mount, in ſuch a temple, or ſuch a city. All antiquity throughout has left no veſtige of ſupplications made to a ſtatue.

They who profeſſed Magic, who believed it to be a ſcience, or who feigned to believe it, pretended to be poſſeſſed of the ſecret of bring-

ing down the gods into ſtatues; but not the great gods, only the ſecondary, the genii. This Mercurius Triſmegiſtus uſed to term *making deities*, and it is refuted by St. Auſtin in his *City of God*. But this very thing evidently ſhews the Images to have had nothing divine in them, as not animated without the art of a Magician. And I fancy few Magicians were found ſo dextrous as to animate a ſtatue ſo as to make it ſpeak.

In a word, the Images of the gods were not gods; it was Jupiter, and not his Image, which hurled the thunderbolt; it was not the ſtatue of Neptune which agitated the ſea, nor that of Apollo which diffuſed light. The Grecks and Romans were Gentiles, Polytheiſts, but by no means Idolaters.

Whether the Perſians, the Sabeans, the Egyptians, the Tartars, and Turks, have been Idolaters? Æra of the Origin of Figures called Idols. *Hiſtory of their Worſhip.*

TO call thoſe nations who worſhipped the ſun and ſtars Idolaters is wronging them. For a long time neither Images nor temples were known among them: if they were miſtaken, it was in paying to the heavenly bodies the homage due only to the Creator. Beſides, the doctrine of Zoroaſter or Zerduſt, as preſerved in the *Sadder*, teaches the exiſtence of a Supreme Being, who puniſheth and rewardeth. Now this is very far from Idolatry. The Chineſe government never admitted Idols, conſtantly adhering to the ſimple worſhip of Kingtien, the Maſter of Heaven. Gengiſkan, among the Tartars, cannot be charged with Idolatry, never having had any ſuch thing as Images.

The

The Mouſſulmen of Greece, Aſia-Minor, Syria, Perſia, India and Africa, call the Chriſtians Idolaters, *Giaours*, imagining that the Chriſtians worſhip Images. Several Images which they found at Conſtantinople in St. Sophia, and in the church of the Holy Apoſtles, and others, they broke to pieces, converting the churches into moſques. Appearances, as uſual, deceived them, and led them to believe that the dedicating of temples to ſaints, who had formerly been men, the worſhipping of their Images with genuflexion, and the performing of miracles in thoſe temples, were undeniable proofs of the moſt arrant Idolatry; yet the fartheſt from it in the world. The Chriſtians, in reality, worſhip only one God, and in the bleſſed themſelves revere only the virtue of God acting in his ſaints. The Iconoclaſts and the Proteſtants have brought the ſame charge of Idolatry againſt the church of Rome; and the ſame anſwer has been given them.

Men having very ſeldom preciſe ideas, and ſtill more ſeldom expreſſing their ideas in preciſe words, clear of all ambiguity, the name of Idolaters was given to the Gentiles, and eſpecially the Polytheiſts. Immenſe volumes have been written, according to the multitude of varying ſentiments, on the origin of worſhipping God, or ſeveral gods, and under ſenſible repreſentations: now this multitude of books and opinions only proves the ignorance of the authors.

We know not who invented any part of our cloathing, and yet we would fain know who was the firſt inventor of Idols. What ſignifies a paſſage of Sanchoniathon, who lived before the Trojan war? What information does he give us, in ſaying, that the cahos, the *mind*,

that is, the *breath*, being enamoured with its principles, extracted the mud from them: that he made the air luminous; that the wind Colp and his wife Bau, begot Eon, and he begot Genos; that Cronos, their deſcendant, had two eyes behind and before; that he came to be god, and gave Egypt to his ſon Jaut? This is one of the moſt reſpectable monuments of Antiquity.

Orpheus, who was prior to Sanchoniathon, gives us juſt as much light in his *Theogonia*, which Damaſcus has preſerved. He repreſents the mundane principle in the form of a dragon with two heads, one of a bull, and the other of a lion, with the face in the middle, which he terms *god-face*, and gilded wings to the ſhoulders.

Yet theſe ideas, fantaſtical as they are, give us an inſight into two important truths; one, that ſenſible Images and hieroglyphics are derived from the moſt remote antiquity; the other, that all the ancient philoſophers acknowleged a primordial principle.

As to Polytheiſm, common ſenſe will tell you, that, at the commencement of mankind, that is, of weak creatures, ſuſceptible of reaſon and folly, ſubject to every accident, to ſickneſs and death, they ſoon came to a ſenſe of their weakneſs, and dependence; they eaſily conceived that there was ſomething ſuperior to themſelves; they felt a power in the earth which produced their food, another in the air which often deſtroyed them, and another in the conſuming fire and the ſubmerging water. What could be more natural in men abſolutely ignorant, than to fancy there were beings which preſided over theſe elements? What could be more natural than to revere the inviſible power which

which made the ſun and the ſtars to ſhine? And on proceeding to form an idea of theſe ſuperior powers, what was again more natural than to repreſent them in a ſenſitive way? Or I may even ſay, how could they go about it otherwiſe? Judaiſm, anterior to our religion, and preſcribed by God himſelf, was full of thoſe images under which the Deity is repreſented. He condeſcends to ſpeak the language of men in a buſh; he makes his appearance on a mountain; the heavenly ſpirits ſent by him all come in a human ſhape: in a word, the ſanctuary itſelf is filled with cherubims, human bodies, and the wings and heads of beaſts. This led Plutarch, Tacitus, and Appian, and ſo many others, into the ridiculous miſtake of upbraiding the Jews with worſhipping an aſs's head. Thus God, who had forbidden the painting and carving of any figure, has been pleaſed, nevertheleſs, to accommodate himſelf to human weakneſs, which requires the ſenſes to be ſpoken to by Images.

Iſaiah, chap. vi. ſees the Lord ſeated on a throne, and his train fill the temple: in chap. i. of *Jeremiah*, the Lord ſtretches out his hand, and touches the Prophet's mouth. *Ezekiel*, chap. ii. ſees a throne of ſapphire, and God appears to him like a man ſeated on that throne. This imagery does not in the leaſt defile the purity of the Jewiſh religion, which never made uſe of pictures, ſtatues, and Idols as public repreſentations of the Deity.

The lettered Chineſe, the Parſis, the ancient Egyptians, had no Idols; but Iſis and Oſiris were ſoon repreſented in figures: Bell at Babylon was as ſoon exhibited in a huge coloſſus; Brama was in the Indian peninſula a hideous kind of monſter. The Greeks above all multiplied

plied the names of the deities, and of courſe the ſtatues and temples; but ever attributing the ſupreme power to their Zeus, by the Latins named *Jupiter*, the ſovereign of Gods and men. The Romans imitated the Greeks; both always place their gods in heaven, without knowing what they meant by Heaven and their Olympus: theſe ſuperior beings could not be ſuppoſed to reſide in the clouds, which are only water. At firſt ſeven of them were placed in the ſeven planets, among which was reckoned the ſun; but afterwards the reſidence of all the gods was extended to the whole heavenly expanſe.

The Romans had twelve great deities, ſix male and ſix female, whom they diſtinguiſhed by the appellation of *Dii majorum gentium*. Jupiter, Neptune, Apollo, Vulcan, Mars, Mercury; Juno, Veſta, Minerva, Ceres, Venus, Diana. Pluto was then omitted, and Veſta took his place.

Next were the gods *minorum gentium*, the indigetes or heroes, as Bacchus, Hercules, Eſculapius: and the infernal deities, Pluto, Proſerpine; the ſea-gods, as Thetis, Amphitrite; the Nereides and Glaucus; afterwards the Dryades, the Naiades; the gods of gardens; the paſtoral deities: every profeſſion, every action of life, children, maidens, wives, women in childbed, all had their deity: there was even the god *Fart*. Laſtly, Emperors were deified; not that theſe emperors, nor the god *Fart*, nor the goddeſs Pertunda, nor Priapus, nor Rumila, the goddeſs of Bubbies, nor Stercutius, the god of Privies, were accounted the lords of heaven and earth. Some of the emperors, indeed, had temples; the petty houſehold gods went without them, but all had their Images or their Idol.

Theſe

These were little groteſque figures ſet up in a cloſet by way of ornament; old women and children were highly delighted with them; but never were theſe figures authorized by any public worſhip; every one was left to follow his own private ſuperſtition. Theſe idols are ſtill found in the ruins of ancient cities.

Though we cannot fix the preciſe time when men began to make Idols, they are, however, known to belong to the moſt remote antiquity. Thara, Abraham's father, uſed to make them at Ur in Chaldea. Rachael purloined and carried off Laban's Idols. There is no going higher.

But what did the ancient nations think of all thoſe Images? what virtue, what power did they attribute to them? Was it thought that the gods quitted heaven to come down and hide themſelves in their ſtatues? or that they imparted to them a portion of the Divine Spirit, or did not impart any thing at all to them? A great deal of uſeleſs erudition has been thrown away on this point, it being evident, that every one's notions of them were proportioned to his reaſon, his credulity, or fanaticiſm. The prieſts, we may be ſure, would not be wanting to annex to their ſtatues all the divinity they poſſibly could, in order to draw the more offerings. The philoſophers, it is well known, cenſured theſe ſuperſtitions: the military people made a jeſt of them; and the commonalty, ever ignorant and ſilly, knew not what it was doing. This is, in a few words, the hiſtory of all the nations to whom God has not made himſelf known.

The premiſes are applicable to the worſhip univerſally paid in Egypt to an ox, and in ſeveral cities to a dog, a monkey, a cat, and onions.

onions. In all appearance they were at firſt only emblems. Afterwards a certain ox called *Apis*, a certain dog named *Anubis*, were worſhipped; ſtill the people went on eating beef and onions; but what the Egyptian old women thought of ſacred onions and oxen is not cleared up.

It was not uncommon for Idols to ſpeak. On the anniverſary of Cybele's feſtival, the city of Rome commemorated the beautiful diſtich uttered by the ſtatue on its removal from King Attalus's palace.

Ipſa pati volui, ne ſit mora, mitte volentem,
Dignus Roma locus, quo Deus omnis eat.

"I allowed myſelf to be carried off; away "with me quickly. Rome is worthy to be the "reſidence of every deity."

The ſtatue of Fortune had ſpoke: the Scipios, the Ciceros, and Cæſars, indeed, believed nothing of the matter; but the old women, to whom Encolpus gave a crown to buy geeſe and gods, might very well believe it.

The Idols likewiſe pronounced oracles, the prieſts concealed within the ſtatues ſpeaking in the name of the Deity.

Amidſt ſo many gods, ſo many different theogonies and ſeparate worſhips, whence is it that no ſuch thing as religious war was ever known among the people called Idolaters? This tranquillity was a good ſpringing from an evil, from error itſelf; for every nation owning ſeveral inferior gods, peaceably allowed its neighbours to have theirs likewiſe. Except Cambyſes's killing the ox Apis, not one inſtance is to be found in all Profane Hiſtory of a conqueror offering any inſult to the gods of a vanquiſhed nation. The Gentiles had no exclusive

excluſive religion: and all the prieſts minded was to multiply offerings and ſacrifices.

The firſt offerings were the fruits of the earth: but the prieſts ſoon came to want animal food for their table: with their own hands they ſlew the victims; and as they made themſelves butchers, they became ſanguinary. At length they introduced the horrible practice of offering human victims, and eſpecially comely boys and girls, abominations never known among the Chineſe, the Parſis or the Indians; but at Hieropolis in Egypt, Porphyry tells us it was nothing extraordinary to ſacrifice men.

In Tauris ſtrangers were ſacrificed; but this ſavage cuſtom being known, the prieſts of Tauris, it is to be ſuppoſed, did not much buſineſs. This execrable ſuperſtition prevailed among the moſt ancient Greeks, the Cypriots, the Phenicians, the Tyrians and the Carthaginians. The Romans themſelves gave into this religious guilt; and, according to Plutarch, ſacrificed two Greeks and two Gauls, to expiate the inconſtancy of three veſtals. Procopius, who was contemporary with Theodobert King of the Francs, ſays, that the Francs ſacrificed men on their entrance into Italy under that prince. Theſe horrid ſacrifices were common among the Gauls and Germans There is no reading hiſtory without being very much diſpleaſed with one's own ſpecies.

What if, among the Jews, Jephthah ſacrificed his daughter, and Saul was going to ſlay his ſon? what if they who were devoted to the Lord by anathema could not be redeemed, as beaſts were redeemed, but were indiſpenſably put to death? what though Samuel, a Jewiſh prieſt, cut to pieces with a conſecrated cleaver King Agag, priſoner of war, whom Saul had

ſpared

ſpared, and ſharply reproved Saul for having treated that king according to the laws of nations? what of all this? God is the ſovereign of mankind, and may take away three lives when he will, as he will, and by whom he will; but men are not to put themſelves on a footing with the Lord of Life and Death, and uſurp the prerogatives of the Supreme Being.

Amidſt ſuch deteſtable proceedings, it is ſome relief to the feeling heart to know, that in almoſt all thoſe nations called Idolatrous, there was the ſacred theology and popular error, private worſhip and public ceremonies; the religion of the wiſe and that of the vulgar. To thoſe who were initiated in the myſteries, the exiſtence of one only God was preached. Of this a ſufficient teſtimony is the hymn attributed to the Elder Orpheus, which was ſung in the celebrated myſteries of Ceres Eleuſina: "Contemplate the Divine Nature, illume thy "mind, govern thy heart, walk in the path of "juſtice, take care that the God of heaven be "before thine eyes; there is none but him; "he alone is ſelf-exiſtent; all beings derive "their exiſtence from him; he upholds them "all; never has he been ſeen by mortals, and "he ſees all things."

The following paſſage of the philoſopher Maximus of Madaura, in his *Letter* to St. Auguſtine, is likewiſe worth attention: "What "man is ſo dull, ſo ſtupid, as to queſtion the "exiſtence of an eternal, a ſupreme, infinite "Deity, who has created nothing like himſelf, and is the common father of all things."

A thouſand monuments might be produced, that wiſe men in all times abhorred both Idolatry and Polytheiſm.

Epictetus,

Epictetus, that pattern of reſignation and patience, ſo great in ſo mean a condition, never ſpeaks but of one only God. One of his maxims is this: "God has created me, God is "within me; I carry him about every where. "Shall I defile him with obſcene thoughts, "unjuſt actions, or infamous deſires? My "duty is to thank God for every thing, to "praiſe him for every thing; and to thank, "praiſe, and ſerve him continually, whilſt I "have life." All Epictetus's ideas turn on this principle.

Marcus Aurelius, who perhaps was on the throne of the Roman empire not leſs great than Epictetus in ſervitude, does indeed often mention gods, in conformity to the current phraſeology, or to expreſs intermediate beings between the Supreme Eſſence and men; but in how many paſſages does he ſhew, that in reality he acknowledges only one eternal infinite God? "Our ſouls," ſays he, "are an emana-"tion of the Deity; my body, my ſpirits pro-"ceed from God."

The Stoics, the Platonics, held one Divine and Univerſal Nature; the Epicureans denied it. The prieſts, in their myſteries, ſpoke only of one God; where then were the Idolaters?

Beſides, it is one of the great miſtakes in Morery's *Dictionary* to ſay, that in the time of Theodoſius the Younger no Idolaters remained but in the remote parts of Aſia and Africa. There were ſtill, and even down to the ſeventh century, many Gentile nations in Italy. All Germany north of the Weſer were ſtrangers to Chriſtianity in Charlemain's time; and long after him Poland, and the whole North, continued in what is called Idolatry. Half Africa, all the realms beyond the Ganges, Japan,

the innumerable commonalty of China, a hundred Tartarian hords, retain their ancient worſhip: whereas in Europe this religion is to be found only among ſome Laplanders, Samoides, and Tartars. To conclude, in the time which we diſtinguiſh by the appellation of the Middle Age, the Mahometans were called Pagans: a people who execrate Images were branded as Idolaters and Image-worſhippers; and it muſt be frankly owned that the Turks, ſeeing our churches crowded with Images and ſtatues, are more excuſable in calling us Idolaters.

JEPHTHAH:

Or, Human Sacrifices.

IT is clear from the book of *Judges*, that Jephthah did promiſe to ſacrifice the firſt perſon who came out of his houſe, in order to congratulate him on his victory againſt the Ammonites: and who ſhould this prove to be but his only daughter? Hereupon he rent his garments for grief; and after permitting her to go and lament among the hills her misfortune in dying a maid, he actually ſacrificed her. The Jewiſh maidens for a long time commemorated this event, lamenting Jephthah's daughter four days in a year. (See *Judges*, chap. xi.)

In whatever time this hiſtory was written, whether it be an imitation or the original of the Grecian ſtory of Agamemnon and Iphigenia, be it prior or poſterior to ſome ſimilar Aſſyrian tale, is what I do not examine; I abide by the text: Jephthah vowed his daughter for a burnt offering, and performed his vow.

It was expreſsly enjoined in the Jewiſh law to ſacrifice all who had been devoted to the Lord. No man ſhall be redeemed, but ſhall be put to death without remiſſion*: the Vulgate has it, *Non redimetur, ſed morte morietur.* Lev. chap. xxvii. ver. 29.

In conſequence of this law it was, that Samuel hewed King Agag in pieces, though Saul had ſpared him; and for his improper clemency, Saul was reproved by the Lord, and forfeited his kingdom.

Here is an evident proof of human ſacrifices; no point of hiſtory can be more authentically verified: certainly a nation cannot be better known than by its own records, and what it relates of its ſelf.

JOSEPH.

THE hiſtory of Joſeph, conſidered only as an object of curioſity and literature, is one of the moſt valuable monuments of antiquity which have reached our times: it appears to have been the model of all the Oriental writers; it is more pathetic than Homer's *Odyſſey*, as a forgiving hero is more moving than he who gluts his vengeance.

We account the Arabs to have been the firſt authors of thoſe ingenious fictions which have been adopted in all other languages; but for my part, I meet with no tale among them comparable to that of Joſeph: in almoſt ever y

* Our tranſlation is, "None devoted, which ſhall be devoted of men, ſhall be redeemed, but ſhall ſurely be put to death."

part it is of admirable beauty; and the conclusion draws forth tears of tenderneſs. It exhibits a youth in his ſixteenth year, of whom his brothers are jealous. He is ſold by them to a caravan of Iſhmaclite merchants, carried into Egypt, and bought by one of the king's eunuchs. This eunuch had a wife, at which we are not to be ſtartled, for the Kiſlar-aga of Conſtantinople, who is an arch-eunuch, the whole of his genital parts being abſcinded, has a ſeraglio: his eyes and hands are left, and nature is ſtill nature in him. The other eunuchs, having been deprived only of the two appendages of the generative organ, often make uſe of it; and Potiphar, to whom Joſeph was ſold, might very well be of the latter claſs of eunuchs.

Potiphar's wife becomes enamoured with young Joſeph, who, faithful to his maſter as a moſt gracious benefactor, rejects her ſolicitations. Such behaviour turns her love into rancour, and ſhe charges Joſeph with an attempt to ſeduce her. This is the hiſtory of Hippolitus and Phædra, of Bellerophon and Stenobæa, of Hebrus and Damaſippe, of Tanis and Peribea, of Marſillus and Hippodamia, of Peleus and Demenetta.

Which is the original of all theſe hiſtories is not eaſily known: but the ancient Arabian authors have a paſſage relating to the tranſaction between Joſeph and Potiphar's wife which is very ingenious. The author ſuppoſes that Potiphar, heſitating between his wife and Joſeph, did not look upon his wife's having torn a piece of Joſeph's robe as any weighty proof of the young man's crime. There was at that time in the wife's chamber a child in a cradle. Joſeph ſaid that ſhe had

forcibly

forcibly taken hold of his robe, and torn it in the child's preſence; Potiphar aſked the child, who it ſeems was of a very pregnant wit for his age. The child ſaid to Potiphar, See whether the robe be torn before or behind; if before, it ſhews that Joſeph was for laying hands on your wife, and that ſhe ſtood on her defence; if behind, it is plain your wife run after him. Thus did this child's genius clear up Joſeph's innocence. This is the account given in the *Koran* from an ancient Arabian author, without informing us to whom this witty child belonged. If it was a ſon of dame Potiphar's, Joſeph was not the firſt with whom this woman had deſired an intimacy.

However it be, Joſeph, according to the book of *Geneſis*, is clapped up in priſon, and happens to be with the king's cup-bearer and butler: both theſe ſtate-priſoners had a dream the ſame night, which Joſeph explained to them; he foretold, that within three days the cup-bearer ſhould be reſtored to favour, and the butler hanged, which fell out accordingly.

Two years after, the King of Egypt had a very perplexing dream, on which his cup-bearer acquaints him that there is in a priſon a Jewiſh young man who had not his equal for explaining dreams; he is ſent for, and predicts the ſeven years of plenty, and the ſeven barren years.

Here we muſt make a ſmall interruption in the thread of the ſtory, to obſerve the prodigious antiquity of the interpretation of dreams. Jacob had ſeen in a dream the myſterious ladder, at the top of which was God himſelf: in a dream he learned the method of multiplying his flocks, a method which has never ſucceeded but with him. Joſeph himſelf had been informed by a dream, that he ſhould one day be ſupe-

rior to his brothers. Abimelech, long before, had notice given him a dream, that Sarah was Abraham's wife. See the article DREAM.—We ſhall now return to Joſeph.

On his having explained Pharoah's dream he was immediately created prime miniſter. It is a queſtion whether now a-days any king, even in Aſia, would beſtow a poſt of that importance for having explained a dream. Pharoah made up a match between Joſeph and a daughter of Potiphar's. This Potiphar is ſaid to have been high-prieſt of Heliopolis, ſo that it could not be the eunuch his firſt maſter; or if it was, he muſt certainly have had another title than that of High-prieſt, and his wife had been a mother more than once.

In the mean time the famine came on according to Joſeph's prediction, and this miniſter, to rivet himſelf into the royal favour, ſo managed matters, that all the people were under a neceſſity of ſelling their lands to Pharaoh, and the whole nation, to procure corn, became ſlaves to the crown. This may probably be the origin of deſpotiſm. It muſt be owned that never king made a better bargain; but, on the other hand, the people owed little gratitude and applauſe to the prime miniſter.

At length Joſeph's father and brothers likewiſe came to want corn, for the famine was ſore in all the land. As for Joſeph's reception of his brethren, his forgiving them, and loading them with kindneſs, we ſhall take the liberty to omit thoſe particulars, obſerving only that this hiſtory has every intereſting part of an Epic poem; the ſublime, the marvellous, the expoſition, connection, diſcovery, and reverſe of fortune. I know nothing more ſtrongly marked with Oriental genius.

The

The anſwer of good Jacob, Joſeph's hoary father, to Pharaoh, ought deeply to impreſs every one who can read. What may your age be, ſaid the King to him? A hundred and thirty years, anſwered the old man; and in this ſhort pilgrimage I have not ſeen one happy day.

LAWS.

IN the time of Veſpaſian and Titus, when the Romans uſed to rip up and draw the Jews, a very wealthy Iſraelite, to avoid that diſagreeable treatment, moved off with all the fruits of his uſury, carrying with him to Eziongaber all his family, which conſiſted of his aged wife, a ſon, and a daughter; for retinue he had two eunuchs, one a cook, the other a kind of gardener and vine-dreſſer: an honeſt Eſſene, who knew the *Pentateuch* by heart, officiated as his chaplain. All theſe going aboard a veſſel at Eziongaber, croſſed the Red Sea, as it is called, though it has nothing of that colour, and entered the gulf of Perſia, in queſt of the country of Ophir, without knowing where it lay: a dreadful ſtorm drove this Hebrew family towards India, where the veſſel was ſtranded on one of the Maldivia iſlands, then deſert, but now called *Padrabranca*.

The old hunks and his Joan were drowned; but the ſon and daughter, with the two eunuchs and chaplain, got ſafe to land. They made ſhift to ſave ſome of the proviſions; and, having built huts in the iſland, began to be ſomething reconciled to their diſaſter. The iſland of Padrabranca, you know, is five degrees from the Line, and produces the largeſt cocoa-

cocoa-nuts and the beſt pine-apples in the whole world: it was not uncomfortable living there, at a time when every where elſe the favoured people were ſlaughtered as faſt as they could be found; but the good Eſſene frequently wept at thinking that they might be the only Jews on earth, and that the ſeed of Abraham was drawing to an end.

What ſignify your tears, ſaid the young Jew? it is in your power to prevent its ending; marry my ſiſter. Very willingly, anſwered the chaplain; but it is againſt the Law. I am an Eſſene, and have made a vow againſt marriage; and, by the Laws, vows are to be obſerved: come of the Jewiſh race what will, never will I marry your ſiſter, though ſhe were ten times handſomer than ſhe is.

My two eunuchs, anſwered the Jew, cannot raiſe ſeed from her; ſo with your leave, I will do the buſineſs, and you ſhall marry us.

Let me be ripped up and drawn over and over, ſaid the chaplain, rather than have any hand in making you commit inceſt: were ſhe your ſiſter only by the father's ſide, I would not heſitate ſo much about it, as not being directly againſt Law; but ſhe is your ſiſter by the mother's ſide, ſo that it would be quite abominable.

I am very well aware that it would be a crime at Jeruſalem, where I might have other young women; but on the iſland of Padrabranca, where I ſee only cocoa-nuts, ananas, and oyſters, I hold it very allowable. Thus the Jew married his ſiſter, and notwithſtanding all the Eſſene's proteſtations, had by her a daughter, who was the ſole fruit of a marriage by one held legal, and by the other abominable.

Fourteen years after the mother departed this life: Well, ſaid the father to the chaplain, have you

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you got over your former prejudices? Will you marry my daughter? God forbid! ſaid the Eſſene. If you will not, I will, ſaid the father; the ſeed of Abraham ſhall not come to an end if I can help it. The Eſſene, quite frightened at ſuch horrible words, would not live any longer with one who made ſo light of the Law, and fled. The bridegroom called after him, Stop, honeſt Ananeel, I obſerve the Law of Nature; I am preſerving the choſen race, do not leave your friends; but the Eſſene, full of the Moſaic Law, without ſo much as looking back, ſwam over to the neareſt iſland.

This was Attola, a large iſland, both populous, and thoroughly civilized. At his landing he was made a ſlave. When he had got a little of the Attola tongue, he complained very bitterly of his being uſed ſo inhoſpitably; but he was given to underſtand, that ſuch was their Law, and that ſince the iſland had narrowly eſcaped being ſurprized by the inhabitants of Shot Ada, it had been wiſely provided, that all ſtrangers coming to Attola ſhould be made ſlaves. A Law it cannot be, ſaid the Eſſene, for no ſuch thing is in the *Pentateuch*: to which he had for anſwer, that it was in the Country Code, and a ſlave he remained; but with the good fortune, of having an excellent maſter, who was very rich, and ruled him in a manner which much endeared him to the Eſſene.

Some ruffians came one day to rob and kill the maſter: they aſked the ſlaves whether he was at home, and had a great deal money by him? By all the gods, ſaid the ſlaves, he has little or no money at all, neither is he at home. But the Eſſenian ſaid, the Law does not allow of lying; and I ſwear to you that he is at home, and

and has a great deal of money: ſo the maſter was robbed and murdered: on this the ſlaves had the Eſſene before the judges for betraying his maſter: the Eſſene owned his words, ſaying, that he would not tell a lie on any account, and he was hanged.

This ſtory, and many ſuch were told me in my laſt journey from the Indies to France. On my arrival, ſome buſineſs calling me to Verſailles, here I ſaw a very fine woman followed by ſeveral other fine women. Who is that fine woman? ſaid I to my lawyer, who was come with me; for having a proceſs at the parliament at Paris, on account of cloaths made for me in the Indies, I had my counſellor always with me: It is the King's daughter, ſaid he; and beſides her beauty, ſhe is of a moſt excellent temper; it is a pity ſhe can never be queen of France. How! ſaid I, if, which God forbid, all her royal relations and the princes of the blood were to die, could not ſhe inherit her father's kingdom? No, ſaid the counſellor, the Salic Law is expreſsly againſt it. And who made that Salic Law, ſaid I? That I know nothing of, anſwered he; but the tradition is, that an ancient people called the *Salians*, who could neither read no write, had a Law, by which, in the Salic country, no female was to inherit an hereditary fief; and this Law has been admitted in a country which is not Salic. Has it ſo? ſaid I; and I annul it. You aſſure me that, beſides this princeſs's beauty, ſhe is of an excellent temper; ſhe has therefore an indiſputable right to the crown, if unfortunately ſhe ſhould ſurvive all the reſt of the royal family: my mother was heireſs to her father, and this princeſs ſhall be heireſs to her's.

The next day my cauſe came on in one of the courts of parliament, and they all gave it againſt

againſt me. My counſellor told me, that in another court I ſhould have gained it unanimouſly. Very odd, indeed, ſaid I; then ſo many courts ſo many Laws. Yes, ſaid he, there are no leſs than twenty-five commentaries on the Common Law at Paris; that is, the Paris Common Law has been twenty-five times proved to be ambiguous; and were there twenty-five courts, there would be twenty-five different bodies of laws. We have, continued he, a province called *Normandy*, above fifteen leagues from Paris; and there your cauſe would have been decided quite otherwiſe than here. This made me deſirous of ſeeing Normandy, and I went thither with one of my brothers. At the firſt Inn we came to, was a young man ſtorming moſt furiouſly. I aſked him what was the matter? Matter enough, anſwered he; I have an elder brother. Where is the mighty misfortune of having a brother, ſaid I to him? my brother is my elder, and yet we live very eaſy together. But here, Sir, ſaid he, the damned Law gives every thing to the elder, and the younger may ſhift for themſelves. If that be the caſe, ſaid I, well may you be angry; with us things are equally divided; yet ſometimes brothers do not love one another the better for it.

Theſe little adventures led me to ſome very profound reflections on the Laws, and I found them to be like our garments. At Conſtantinople it is proper to wear a doliman, and at Paris a coat. If all human Laws are by compact, ſaid I, the only point is to make good bargains. The citizens of Delhi and Agra ſay, that they made a very bad agreement with Tamerlane: the citizens of London, again, value themſelves for the good bargain they made with King William III. One of that opulent body was ſaying to me, It is neceſſity which makes

makes Laws, and force cauſes them to be obſerved. I aſked him whether force did not likewiſe make Laws, and whether William the Conqueror had not preſcribed to England Laws without any previous convention? Yes, ſaid he, we were then oxen, and William put a yoke upon us, and goaded us along. Since thoſe times we are become men; but with our horns ſtill remaining, we are ſure to gore any one that will make us plough for him, and not for ourſelves.

Full of theſe reflections, I was pleaſed to find that there is a natural Law independent of all human conventions; that the fruit of my labour ſhould be my property; that it is my duty to honour my parents: that I have no right to my neighbour's life, nor my neighbour to mine, &c. But when it came into my mind that, from Cordolaomer down to Mentzel, Colonel of huſſars, it has been cuſtomary to ſhew one's loyalty by effuſion of human blood, and to pillage one's neighbour by patent, I was touched to the heart.

I am told that robbers had their Laws, and that war had alſo its Laws. On my aſking what were thoſe Laws of war? I was anſwered, It is to hang up a brave officer for maintaining, againſt a royal army, a bad poſt, and without cannon; it is to hang up a priſoner, if one of your men has been hanged; it is to burn and deſtroy thoſe villages which have not brought in their whole ſubſiſtence at the day appointed by the gracious ſovereign of the neighbourhood. So that is the ſpirit of laws, ſaid I.

By farther information I heard of ſome very wiſe laws, condemning a ſhepherd to the galleys for nine years, for giving a little foreign

ſalt

ſalt to his ſheep. A neighbour of mine has been ruined by an indictment for cutting down two oaks in his own wood, not obſerving a formality which he had not been able to know any thing of: his wife died of grief in extreme diſtreſs, and his ſon lives, if it may be ſo called, very wretchedly. I own that theſe Laws are juſt, though the execution of them is a little hard; but I cannot bear with thoſe Laws which authoriſe a hundred thouſand men to go, under the pretence of loyalty, and maſſacre as many peaceable neighbours. The generality of men appear to be naturally endowed with ſenſe enough to make Laws; but then it is not every one who has virtue ſufficient to enact good Laws.

Call together, from all the ends of the earth, the huſbandmen, a ſimple quiet claſs, they will at once agree that the ſurplus of one's corn ſhould be allowed to be ſold to our neighbours; and that a law to the contrary is both abſurd and inhuman; that coin, as repreſenting proviſions, ſhould be no more adulterated than the products of the earth; that a father of a family ſhould be maſter within his own walls; that religion ſhould promote friendſhip and benevolence among men living in ſociety, and not make them fanatics and perſecutors; that the labouring and buſy part of the world ſhould not deprive themſelves of the fruits of their induſtry, to beſtow them on ſuperſtition and ſloth: this plain aſſembly would in an hour make thirty ſuch Laws, all beneficial to mankind.

But ſhould Tamerlane come and ſubdue India, then you will ſee nothing but arbitrary Laws. One ſhall ſqueeze a province to enrich

a publican of Tamerlane's; another ſhall make it high treaſon only for having dropped a free word concerning the miſtreſs of the rajah's firſt valet de chambre; a third ſhall take away from the farmer half his harveſt, and diſpute the remainder with him; and what is worſe than all this, there will be Laws by which a Tartar meſſenger ſhall come and take away your children in the cradle, make them ſoldiers or eunuchs, according to their conſtitutions, and leave the father and mother to wipe away each other's tears.

Now whether it is better to be Tamerlane's dog or his ſubject? Doubtleſs his dog has by much the beſt of it.

CIVIL AND ECCLESIASTICAL LAWS.

THE following minutes were found among the papers of an eminent lawyer, and perhaps deſerve a little conſideration.

No Eccleſiaſtical Law ſhould ever be in force till it has formally received the expreſs ſanction of the government; by this it was that Athens and Rome never had any religious quarrels.

Thoſe quarrels appertain only to barbarous nations.

To permit or prohibit working on holidays, ſhould only be in the magiſtrate's power; it is not the fit concern of prieſts to hinder men from cultivating their grounds.

Every thing relating to marriages ſhould depend ſolely on the magiſtrate; and let the prieſt be limited to the auguſt function of the ſolemniz t on.

Lending

Lending at intereſt to be intirely within the cognizance of the Civil Law, as by it commercial affairs are regulated.

All Eccleſiaſtics whatever ſhould, as the ſtate's ſubjects, in all caſes be under the controul and animadverſion of the government.

Away with that diſgraceful abſurdity of paying to a foreign prieſt the firſt year's produce of an eſtate, given to a prieſt of our own country.

No prieſt ſhould have it in his power to deprive a member of ſociety of the leaſt privilege, on pretence of his ſins; for a prieſt, being himſelf a ſinner, is to pray for ſinners: he has no buſineſs to try and condemn them.

Magiſtrates, farmers, and prieſts, are alike to contribute to the expences of the ſtate, as alike belonging to the ſtate.

One weight, one meaſure, one cuſtom.

The puniſhments of criminals ſhould be of uſe: when a man is hanged he is good for nothing; whereas a man condemned to the public works ſtill benefits his country, and is a living admonition.

Every law ſhould be clear, uniform, and preciſe; explanations are for the moſt part corruptions.

The only infamy ſhould be vice.

Taxes to be proportionate.

A Law ſhould never claſh with cuſtom, for if the cuſtom be good, the Law muſt be faulty.

LIBERTY.

A. A BATTERY of cannon is playing close by your ears; are you at liberty to hear, or not to hear it?

B. Unqueſtionably I cannot but hear it.

A. Would you have thoſe cannon carry off your head, and your wife's and daughter's, who are walking with you?

B. What a queſtion is that? In my ſober ſenſes it is impoſſible that I ſhould will any ſuch thing. It cannot be.

A. Well, you neceſſarily hear the exploſion of thoſe cannon, and you neceſſarily are againſt you and your family being cut off by the cannon ſhot as you are taking the air; you have not the power not to hear, nor the power of willing to remain here.

B. Nothing more evident.

A. Accordingly you have come thirty paces to be out of the cannon's way: thus you have had the power of walking little that ſpace with me.

B. That again is clear.

A. And if you had been paralytic, you could not have avoided being expoſed to this battery; you would not have had the power of being where you are: you would neceſſarily, not only have heard the exploſion, but received a cannon ſhot; and thus you would neceſſarily have been killed.

B. Very true.

A. In what then conſiſts your Liberty? if not in the power which your body has made uſe of, to do what your volition, by an abſolute neceſſity, required.

B. You

B. You put me to a ſtand. Liberty, then, is nothing but the power of doing what I will.

A. Think of it, and ſee whether Liberty can have any other meaning.

B. At this rate my grey-hound is as free as I am: he has neceſſarily a will to run at the ſight of a hare, and likewiſe the power of running, if not lame; ſo that in nothing am I ſuperior to my dog; this is levelling me with the beaſts.

A. Such are the wretched ſophiſms of the wretched ſophiſts who have tutored you. Wretched thing indeed, to be in the ſame ſtate of Liberty as your dog! And are not you like your dog in a thouſand things? in hunger, thirſt, waking, ſleeping; and your five ſenſes, are they not common to him? are you for ſmelling otherwiſe than through the noſe? why then are you for having Liberty in a manner different from him?

B. But I have a ſoul continually reaſoning, which my dog knows little of: ſimple ideas are very nearly all his proportion, whereas I have a thouſand metaphyſical ideas.

A. Well, you are a thouſand times more free than he; that is, you have a thouſand times more power of thinking than he: ſtill you are not free in a manner different from him.

B. How! am I not at Liberty to will what I will?

A. Your meaning?

B I mean what all the world means; is it not a common ſaying, Will is free?

A. A proverb is no reaſon; pleaſe to explain yourſelf more clearly.

B. I mean that I have the Liberty of willing as I pleaſe.

A. By your leave there is no ſenſe in that; do you not perceive that it is ridiculous to ſay, I will will? you will neceſſarily in conſequence of the ideas occurring to you. Would you marry, yes, or no?

B. But were I to ſay, I neither will the one nor the other?

A. That would be anſwering like him who ſaid, Some think Cardinal Mazarine dead, others believe him ſtill living; and I believe neither the one nor the other.

B. Well I have a mind to marry.

A. Good; that is ſomething of an anſwer; and why have you a mind to marry?

B. Becauſe I am in love with a young gentlewoman who is handſome, of a ſweet temper, well bred, with a tolerable fortune, ſings charmingly, and her parents are, perhaps, of good credit: beſides, I flatter myſelf that my addreſſes are very acceptable both to her family and herſelf.

A. Why, there is a reaſon: you ſee you cannot will without a reaſon, and I declare you have the Liberty of marrying; that is, you have the power of ſigning the contract.

B. How! not will without a reaſon! What then becomes of another proverb? *Sit pro ratione voluntas;* my will is my reaſon. I will, becauſe I will.

A. My dear friend, under favour, that is an abſurdity; there would then be in you an effect without a cauſe.

B. What! when I am playing at Even or Odd, is there any reaſon for my chuſing even rather than odd?

A. Yes, to be ſure.

B. And pray let us hear that reaſon.

A. Becauſe the idea of odd preſented itſelf to your mind before the contrary notion. It would be ſtrange, indeed, that in ſome caſes you will, becauſe there is a cauſe of volition; and that in ſome caſes you will, without any cauſe. In your willing to be married, you evidently perceive the determining reaſon; and in playing at Even or Odd, you do not perceive it; and yet one there muſt be.

B. But again, am I not then free?

A. Your will is not free, but your actions are; you are free to act, when you have the power of acting.

B. But all the books I have read on the Liberty of indifference——

A. Are nonſenſe: there is no ſuch thing as Liberty of indifference; it is a word void of ſenſe, and coined by thoſe who were not overloaded with it.

LIMITS OF THE HUMAN UNDERSTANDING.

POOR doctor! theſe Limits are every where. Art thou for knowing how it comes to paſs that thine arm and thy leg obey thy will, and thy liver does not? Wouldſt thou inveſtigate how thought is formed in thy minute underſtanding, and the child in that woman's womb? I give thee what time thou wilt. Tell me alſo what is matter? Thy equals have written ten thouſand volumes on this article: ſome qualities of this ſubſtance they have found, and children know them

them as well as thyſelf; but what is that ſubſtance eſſentially? and what is that to which thou haſt given the appellation of Spirit, from a Latin word ſignifying breath, in the want of a better, becauſe thou haſt no idea of it?

See this grain of corn which I throw into the ground, and tell me how it riſes again to ſhoot forth a ſtem with an ear? Inform me how the ſame ground produces an apple on this tree, and a cheſnut on that next to it: I could fill a folio with ſuch queſtions, to which thy anſwer ought to be, I know not.

And yet thou haſt taken thy degrees, and weareſt a furred gown and cap, and art called *Maſter*. And there is another fool who, priding himſelf upon a petty employment in ſome paultry town, conceits that he has likewiſe purchaſed the privilege of judging and condemning what he does not underſtand.

Montaigne's motto was, *What do I know?* (*Que ſai-je?*) and thine is, *What do I not know?* (*Que ne ſai-je pas?*)

LOVE.

AMOR *omnibus idem*. Here we muſt call in the conſtitution; the ground is natural, and embroidered by imagination. Shall I give you an idea of Love? View the ſparrows in thy garden; view thy pigeons; behold the bull led to thy heifer; look on that ſpirited horſe, which two of thy ſervants are bringing to thy mare, who quietly waits his coming, and turns aſide her tail to admit him; how his eyes glare! how he neighs! obſerve how he prances; his erect ears, his convulſed mouth, his ſnorting, his

his turgid noſtrils, his fiery breath iſſuing from them; the fluttering of his mane; the impetuoſity with which he ruſhes on the object that Nature has appointed for him: but forbear all jealouſy, and conſider the advantages of the human ſpecies: in matters of Love they make up thoſe which Nature has given to beaſts, ſtrength, beauty, activity, and velocity.

There are even creatures ſtrangers to fruition. It is a delight of which ſhell-fiſh are deprived; the female ejects millions of eggs on the ſlime and mud: the male, in paſſing by, ſecundates them by his ſperm, without troubling himſelf what female they belong to.

Moſt creatures in copulation receive pleaſure only from one ſenſe, and that appetite ſatisfied, ſink into inſenſibility. Thou alone, of all animals, art acquainted with the warm endearments of embraces; thy whole body glows with ecſtatic ſenſations; thy lips, eſpecially, enjoy a moſt ſweet delight, without ſatiety or wearineſs, and this delight is peculiar to thy ſpecies. Laſtly, thou canſt at all times give thyſelf to Love; whereas other creatures have only a ſtated ſeaſon. Reflect on theſe pre-eminences, and thou wilt ſay with the Earl of Rocheſter, "Love "would cauſe the Deity to be worſhipped in a "land of Atheiſts."

As it has been imparted to mankind to improve the ſeveral gifts of Nature, they have made improvements in Love. Cleanlineſs, or the care of one's perſon, rendering the ſkin ſofter, increaſes the pleaſure of touch; and attention to health adds a more exquiſite ſenſibility to the organs of voluptuouſneſs.

All other ſentiments combine with that of Love, as metals amalgamate with gold: friend-

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ſhip and eſteem join to ſupport it; and the talents, both of the body and mind, add additional ties.

Nam facit ipſa ſuis interdum fœmina factis,
Morigeriſque modis et mundo corpori cultu,
Ut facile inſueſcat ſecum vir degere vitam.

Self-love, eſpecially, adds Love to the ſeveral ties. We are enraptured with our choice, and a crowd of illuſions decorate that work of which the foundation is laid in nature.

Such is thy pre-eminence above other animals; but if thou enjoyeſt ſo many pleaſures with-held from them, how many vexations are thy portion, of which beaſts have no idea! One dreadful circumſtance to thee is, that, in three-fourths of the earth, Nature has infected the delights of Love and the ſource of life with a horrible diſtemper to which man alone is ſubject, and in him affecting all the organs of generation.

This contagion is not like many other diſtempers, the conſequence of exceſſes; neither was it debauchery which brought it into the world. Phryne, Lais, Flora, and Meſſalina knew nothing of it. It received its birth in iſlands, where mankind lived in innocence; and thence it has ſpread itſelf in the Old world.

If ever Nature could be arraigned of neglecting its work, and thwarting its own plan, and counteracting its own views, it is here. Is this the beſt of the poſſible worlds? What! has Cæſar, Antony, Octavius, never had this diſtemper? and was it not poſſible that it ſhould not prove the death of Francis I.? No, it is ſaid things were ſo ordered for the beſt: I will believe

lieve ſo; but that is very melancholy for thoſe to whom Rabelais dedicated his book.

SOCRATIC LOVE,

As it is called.

HOW could it be that a vice which, if general, would extinguiſh the human ſpecies, an infamous crime againſt Nature, ſhould become ſo natural? It appears to be the laſt degree of reflective corruption; and yet is uſually found in thoſe who have not had time to be corrupted. It makes its way into novice hearts, who are ſtrangers to ambition, fraud, and a thirſt after wealth; it is blind youth, which, at the end of childhood, by an unaccountable inſtinct plunges itſelf into this enormity.

The inclination of the two ſexes for each other declares itſelf very early; but after all that has been ſaid of the African women, and thoſe of the ſouthern part of Aſia, this propenſity is much ſtronger in man than in woman. Agreeably to the univerſal law of Nature in all creatures, it is ever the male who makes the firſt advances. The young males of our ſpecies brought up together, coming to feel that play which Nature begins to unfold to them, in the want of the natural object of their inſtinct, betake themſelves to a reſemblance of ſuch objects.

It is nothing uncommon for a Boy, by the beauty of his complexion, and the mild ſparkle of his eyes, for two or three years to have the look of a pretty girl: now the *Love* of ſuch a Boy ariſes from a miſtake in Nature; the female ſex is honoured in our fondneſs for what partakes of

of her beauties; and when ſuch reſemblance is withered by age, the miſtake is at an end.

——citraque juventam
Ætatis breve ver et primos carpere flores.

This miſtake in Nature is known to be much more common in mild climates than amidſt the northern froſts, the blood being there more fervid, and the occaſion more frequent: accordingly what ſeems only a weakneſs in young Alcibiades, is in a Dutch ſailor or a Ruſſian ſutler a loathſome abomination.

I cannot bear that the Greeks ſhould be charged with having authorized this licentiouſneſs. The legiſlator Solon is brought in becauſe he has ſaid,

Thou ſhalt careſs a beauteous boy,
While no heard nis ſmooth chin deforms.

But who will ſay that Solon was a legiſlator at the time of his making thoſe two ridiculous lines? He was then young, and when the rake was grown virtuous, it cannot be thought that he inſerted ſuch an infamy among the laws of his republic: it is like accuſing Theodore de Beza of having preached up Pederaſty in his church, becauſe, in his youth, he had made verſes on young Candidus, and ſays,

Amplector hunc et illam.

Plutarch likewiſe is miſunderſtood, who, among his rants in the *Dialogue on Love*, makes one of the ſpeakers ſay, that women are not worthy of a genuine Love; but another ſpeaker keenly takes the women's part.

It

It is as certain as the knowledge of Antiquity can be, that Socratic Love was not an infamous paſſion. It is the word *Love* has occaſioned the miſtake. The lovers of a youth were exactly what among us are the minions of our princes, or formerly the pages of honour; young gentlemen who had partaken of the education of a child of rank, and accompanied him in his ſtudies or in the field: this was a martial and holy inſtitution, but it was ſoon abuſed, as were the nocturnal feaſts and orgies.

The troop of lovers inſtituted by Laius was an invincible corps of young warriors, engaged by oath mutually to lay down their lives for one another; and, perhaps, never had ancient diſcipline any thing more grand and uſeful.

Sextus Empiricus and others may talk as long as they pleaſe of Pederaſty being recommended by the laws of Perſia. Let them quote the text of the law, and then ſhew the Perſian code; yet will I not believe it; I will ſay it is not true, by reaſon of its being impoſſible. I do aver that it is not in human nature to make a law contradictory and injurious to Nature, a law which, if literally kept to, would put an end to the human ſpecies. The thing is, ſcandalous cuſtoms being connived at, are often miſtaken for the laws of a country. Sextus Empiricus, doubting of every thing, might as well doubt of this juriſprudence. If, living in our days, he had ſeen two or three young Jeſuits fondling ſome ſcholars, could he from thence ſay that this ſport was permitted them by the conſtitutions of Ignatius Loyola?

The Love of Boys was ſo common at Rome, that no puniſhment was thought of for a folery into which every body run headlong. Octavi-

us Auguſtus, that ſenſualiſt, that cowardly murderer, dared to baniſh Ovid, at the ſame time that he was very well pleaſed with Virgil's ſinging the beauty and flights of Alexis, and Horace's making little odes for Ligurinus. Still the old Scantinian law againſt Pederaſty was in force: the Emperor Philip revived it, and cauſed the Boys who followed that trade to be driven out of Rome. In a word, I cannot think that ever there was a policed nation where the laws were contrary to morality.

SELF-LOVE.

A Beggar about the ſkirts of Madrid uſed to aſk alms with great dignity: one paſſing by ſaid to him, Are not you aſhamed to follow this ſcandalous trade, you who are able to work? Sir, anſwered the Beggar, I aſk you for money, and not for advice; then turned his back upon him with all the ſtatelineſs of a Caſtilian. Don was a lofty beggar indeed, his vanity ſoon took pet. He could aſk alms out of Self-love; and from another kind of Self-love would not bear reproof.

A miſſionary in India met a fakir loaded with chains, as bare as an ape, lying on his belly, while his countryman, at his requeſt, was whipping him for his ſins, and at the ſame time dropping him ſome farthings. What Self-denial is this, what abaſement, ſaid one of the ſpectators! Self-denial, abaſement! anſwered the Fakir; I would have you know, that I conſent to be flogged in this world only, to give it you home in the other, when you ſhall be horſes, and I the rider.

Thus

Thus they who have affirmed Self-love to be the baſis of all our ſentiments, and all our actions, are much in the right, in India, Spain, and all the habitable parts of the earth; and as there is no occaſion to demonſtrate that men have a face, as little need there is of proving to them that they are actuated by Self-love. This Self-love is the means of our preſervation; and like the inſtrument of the perpetuation of the ſpecies, it is neceſſary, it is dear to us, it gives us pleaſure, but ſtill is to be concealed.

LUXURY.

FOR theſe two thouſand years paſt Luxury has been declaimed againſt both in verſe and proſe; and ſtill mankind have always delighted in it.

What encomiums have been beſtowed on the primitive Romans, when thoſe banditti ravaged their neighbour's fields! when, to encreaſe their poor village, they deſtroyed the poor villages of the Volſci and Samnites. They were, to be ſure, men of a glorious diſintereſtedneſs, and elevated virtue! gold, ſilver, and jewels they never had ſtolen, becauſe there were no ſuch things in the towns which they pillaged; their woods and fens afforded no partridges nor pheaſants; and their temperance is cried up.

When having gradually plundered people after people, from the Adriatic to the Euphrates, they had ſenſe enough to ſit down in the quiet enjoyment of their rapine for ſeven or eight hundred years; when they cultivated

every art, and lived in every pleaſure, and even introduced them among thoſe whom they had conquered; then they are ſaid to have loſt both their prudence and virtue.

The ſubſtance of all theſe declamations is to prove, that a robber ought never to eat the dinner he has taken away, nor wear the cloaths or ring which he has ſtolen. Theſe things, ſay the declaimers, to keep themſelves honeſt, they ſhould have thrown into the river. Rather ſay, gentlemen, that they ought not to have robbed; execrate robbers as much as you pleaſe, but do not call them madmen for quietly enjoying what they have got. Are thoſe Engliſh to be blamed who, after filling their purſes at the taking of Pondicherry and the Havannah, made them ſomething lighter amidſt the diverſions of London, in amends for the hardſhips they had undergone in Aſia and America?

Would thoſe declaimers have a man bury the riches which he may have acquired by war or agriculture, by trade and ingenuity? They quote Lacedemon; and why do not they alſo quote the republic of St. Marino? What good did Sparta ever do to Greece? Did it ever produce a Demoſthenes, a Sophocles, an Appelles, or a Phidias? whereas the Luxury of Athens gave riſe to great men of every kind, Sparta had ſome good commanders, and yet not ſo many as the other cities. But we will allow ſo petty a republic as Lacedemon to retain its poverty. Whether we live in ſcarcity, or in the affluent fruition of whatever makes life pleaſant, we ſhall one day come to our journey's end. The Canadian lives, and lives to old age, as well as the Engliſhman who has fifty thouſand pounds a-year; but who will compare the country of the Iroquois to England?

That

That the republic of Raguſa and the Canton of Zug make ſumptuary laws is right; the poor man is not to ſpend beyond his ability; and I have read ſomewhere,

" Luxury enriches the ample ſtate,
" Whilſt the leſs-proſp'rous ſinks beneath its weight."

If by Luxury you mean *exceſs*, exceſs in every thing is certainly pernicious: in abſtinence as in gluttony, in parſimony as in liberality. I do not know how it comes to paſs that, in my villages, where the ſoil is very indifferent, the taxes heavy, the prohibition againſt the exportation of grain intolerably rigid; yet is there ſcarce a farmer who is not well clothed and fed. But ſhould this farmer follow his rural occupations in his beſt clothes, clean linen, and his hair curled and powdered, a greater piece of Luxury there could not be, beſides the ridiculouſneſs of it: but for a citizen of Paris or London to go to the play apparelled like this farmer, is a moſt clowniſh and indecent piece of ſtingineſs.

Eſt modus in rebus, ſunt certi denique fines,
Quos ultra citraque nequit conſiſtere rectum.

On the invention of ſciſſars, which certainly does not belong to the moſt remote Antiquity, doubtleſs ſevere were the declamations againſt the firſt who pared their nails, and cropped off part of their hair, which hung down towards their noſe. To be ſure they were called *fops* and *ſpendthrifts*, laying out their money for an inſtrument of vanity to mar the Creator's work. What an enormity, to cut off the horn which God has cauſed to grow at your fingers' ends!

it is an inſult to the Deity. But much worſe was it on the firſt appearance of ſhirts and ſocks: it is ſtill well known with what heat the old counſellors, who had never worn any, exclaimed againſt the younger, who came into this deſtructive piece of Luxury.

MADNESS.

I AM not going about to revive Eraſmus's Treatiſe, which in our times would be but a common-place book, and that none of the moſt entertaining.

By Madneſs is meant the diſtemper of the organs of the brain, which neceſſarily hinders a man from thinking and acting like others. If unable to manage his ſubſtance, a commiſſion is iſſued out againſt him; if incapable of ideas ſuitable to ſociety, he is excluded; if he be dangerous, he is ſhut up; and, if frantic, he is bound.

An important obſervation here is, that this man is not without ideas; he has them, whilſt waking, like other men, and often in his ſleep. It may be aſked how his ſoul, being ſpiritual and immortal, and reſiding in his brain, whither all the ideas are conveyed to it by the ſenſes very plain and diſtinct, yet never forms a right judgment of them? It ſees objects equally as the ſouls of Ariſtotle, Plato, Locke, and Newton; it hears the ſame ſounds, it has the ſame ſenſe of the touch: how happens it, then, that with the ſame perceptions as the wiſeſt men, it makes a wild incoherent jumble, without being able to help itſelf? If this ſimple and eternal ſubſtance

ſubſtance has the ſame inſtruments for acting as the ſouls of the wiſeſt brains, it ſhould reaſon like them; what can hinder it? If this Madman ſees red, and the ſenſible men blue; if when this hears muſic, the Madman hears the braying of an aſs; if when they are at church, the Madman thinks himſelf at the play; if when they hear yes, he hears no, I muſt of neceſſity conclude that his ſoul muſt think differently from the others. But this Madman has the like perceptions as they; and there is no apparent reaſon why his ſoul, having through the ſenſes received all its tools, cannot make uſe of them. It is ſaid to be pure, to be, of itſelf, ſubject to no infirmity, to be provided with all neceſſary helps; and whatever happens in the body, its eſſence remains unalterable; yet it is carried in its caſe to Bedlam.

This reflection may give riſe to an apprehenſion, that the faculty of thinking with which man is endued, is liable to be diſordered like the other ſenſes. A Madman is a patient whoſe brain ſuffers; as a gouty man is a patient whoſe feet and hands ſuffer; he thought by means of the brain, as he walked with his feet, without knowing any thing of his incomprehenſible power to walk, nor of his no leſs incomprehenſible power to think. The brain muſt have the gout as well as the feet: after all let us argue ever ſo long, perhaps it is faith alone which can convince us that a ſimple and immaterial ſubſtance can be ſick.

Some Doctors will ſay to the Madman, Friend, though thou haſt no longer common ſenſe, thy ſoul is no leſs pure, ſpiritual, and immortal than ours; but our ſoul is in good quarters, and thine otherwiſe. The windows of its apartment are ſtopped up; and it is ſtifled for want of air. The Madman, in his calm

calm intervals, would give them this anſwer: This is always your way; you are begging the queſtion; my windows are as much open as yours; I ſee the ſame objects, and hear the ſame words; ſo that my ſoul muſt neceſſarily either make a bad uſe of its ſenſes, or itſelf be but a vitiated ſenſe, a deprived quality. In a word, either my ſoul is naturally mad, or I have no ſoul.

One of the doctors will anſwer, Brother, God may perhaps have created mad as well as wiſe ſouls. The Madman will reply, To believe what you ſay, I muſt be more mad than I am. For God's ſake, you who are ſo very knowing, tell me wherefore is it that I am mad?

If the Doctors have any ſenſe remaining, their anſwer will be, We know not. Why a brain has incoherent ideas is above their comprehenſion; and they as little comprehend why, in another brain, the ideas are regular and connected. They will fancy themſelves wiſe, and they are no leſs mad than he.

MATTER.

WISE men, on being aſked what the ſoul is? anſwer, they are entirely ignorant of it; and if aſked what Matter is, they give the like anſwer. Profeſſors indeed, and eſpecially ſchoolmen, are perfectly verſed in thoſe things; and when they ſay, as they have been taught, that Matter is extended and diviſible, they fancy that is all; but when deſired to tell what this extended thing is, then they are hard put to it.

It

It is compoſed of parts, ſay they. And theſe parts, of what are they compoſed? Are the elements of thoſe parts diviſible? Then they are ſtruck dumb, or talk without end, which is equally ſuſpicious. This almoſt unknown being called Matter, is it eternal? So all Antiquity believed. Has it, of itſelf, an active force? This is the opinion of ſeveral philoſophers. Have they who deny it any ſuperior reaſon for their opinion? You do not conceive that Matter can, intrinſically, have any property; but how can you affirm that it has not, intrinſically, ſuch properties as are neceſſary to it? You know nothing of its nature, and yet deny it to have modes, which reſide in its nature: for, after all, as Matter exiſts, it muſt have a form and figure; and being neceſſarily figured, is it impoſſible that there are other modes annexed to its configuration? Matter exiſts, this you know; but you know it no farther than by your ſenſations. Alas! what avail all ſubtilities and ſophiſms, ſince reaſoning has been in vogue? Geometry has taught as many truths, and metaphyſics very few. We weigh, we meaſure, we analyſe, we decompound Matter; but on offering to go a ſtep beyond theſe rude operations, we find ourſelves bewildered, and an abyſs opens before us.

Forgive, I intreat you, the miſtake of the whole univerſe, in believing Matter ſelf-exiſtent. How could they do otherwiſe? How could they conceive that what is without ſucceſſion has not always been? were the exiſtence of Matter not neceſſary, why exiſts it? and if it was to exiſt, why ſhould it not always have exiſted: never was axiom more univerſally received than this, Nothing produces nothing.

The

The contrary, indeed, is incomprehenſible: all nations have held their chaos anterior to the divine diſpoſition of the world. The eternity of Matter never was known to do any hurt to the worſhip of the Deity. Religion never took offence at an eternal God's being owned as the maſter of an eternal Matter; it is the happineſs of our times to know by faith, that God drew Matter from nothing; an article which no nation had been informed of: the very Jews knew nothing of it. The firſt verſe of *Geneſis* ſays, that the Gods Eloim, and not Eloi, made heaven and earth; it does not ſay that heaven and earth were created out of nothing.

Philo, who came at the only time when the Jews had any erudition, ſays, in his chapter of the *Creation*, "God being naturally good, did "not envy Subſtance or Matter, which of it-"ſelf had nothing good, which naturally is "nothing but inertneſs, confuſion, and diſor-"der; but from bad as it was he condeſcend-"ed to make it good."

The opinion of the chaos being arranged by a Deity is to be met with in all the ancient theogonies. Heſiod, in ſaying "the chaos was firſt "in exiſtence," delivered the thoughts of the whole Eaſt; and Ovid declared the ſentiments of the Roman empire in the following verſe:

Sic ubi diſpoſitam quiſquis fuit ille deorum
Congeriem ſecuit.

Matter, therefore, was looked on in the hands of God as clay under the potter's wheel; if ſuch faint images may be uſed to expreſs the Divine power. Matter being eternal, ſhould have eternal properties, as configuration, the inert

inert power, motion, and diviſibility. But this diviſibility is no more than the conſequence of motion, as without motion there can be no diviſion, ſeparation, and arrangement: therefore motion was looked on as eſſential to Matter. The chaos had been a confuſed motion; and the arrangement of the univerſe was a regular motion, impreſſed on all bodies by the Sovereign of the world. But how ſhould Matter of itſelf have motion; as, according to all the Ancients, it has extenſion and impenetrability?

It cannot, however, be conceived without extenſion, and it may without motion. To this the anſwer was, It is impoſſible but Matter muſt be permeable; and if permeable, ſomething muſt be continnally paſſing into its pores; where is the uſe of paſſages, if nothing paſſes through them.

There would be no end of replying: the ſyſtem of the eternity of Matter has, like all other ſyſtems, very great difficulties. That ot Matter formed out of nothing is not leſs incomprehenſible. It muſt be admitted, without flattering ourſelves to account for it, Philoſophy does not account for every thing. How many incomprehenſible things are admitted, even in Geometry itſelf! can you conceive two lines ever approaching to each other, and never meeting?

Geometricians, indeed, tell us the properties of the aſymptotes are demonſtrated to you, ſo that you cannot but admit them; the creation is not, wherefore then do you admit it? what difficulty do you find to believe, with all Antiquity, the eternity of Matter? on the other hand, the divine puſhes you, and ſays, that in believing the eternity of Matter, you make two principles,

principles, God and Matter, and fall into the error of Zoroaſter and Manes.

The Geometricians ſhall go without an anſwer, for they pay no regard to any thing but their lines, their ſurfaces, and their ſolids; but to the divine it may be ſaid, How am I a Manichean? There is an heap of ſtones which no architect has made, but with them he has built a vaſt edifice. Here I do not admit of two architects; only the rough ſtones have ſubmitted to the operations of power and genius.

Happily, whichever ſyſtem be eſpouſed, morality is hurt by neither; for what ſignifies it whether Matter be made, or only arranged? God is equally our abſolute maſter. Whether the chaos was only put in order, or whether it was created of nothing, ſtill it behoves us to be virtuous: ſcarce any of theſe metaphyſical queſtions have a relation to the conduct of life. Diſputes are like table-talk; every one forgets after dinner what he has ſaid, and goes away where his intereſt and inclination leads him.

MESSIAH.

MESSIAH, or *Meſſhah*, in Hebrew, Χριστος or Χελομενος in Greek, *Unctus* in Latin, ſignifies *anointed*.

We ſee in the *Old Teſtament* that the name of Meſſiah was often given to idolatrous or inſide princes. God is ſaid to have ſent a prophet to anoint Jehu King of Iſrael: he ſignified the ſacred unction to Hazael king of Damaſcus and Syria, thoſe two princes being the Meſſiahs of the Moſt High to puniſh the houſe of Ahab.

In the 45th of *Iſaiah*, the name of Meſſiah is expreſsly given to Cyrus, "Thus hath the Lord "ſaid to his anointed (his Meſſiah) whoſe right "hand I have holden to ſubdue nations before "him."

Ezekiel, in the twenty-eighth chapter of his *Revelations*, gives the appellation of Meſſiah to the King of Tyrus, whom he alſo calls *Cherubim*. "Son of man," ſays the Eternal to the prophet, "Lift up thy voice, and utter a "lamentation concerning the King of Tyrus; "and ſay unto him, thus ſaith the Lord, the "Eternal, thou waſt the ſeal of the likeneſs of "God, full of wiſdom, and perfect in beauty: "thou waſt the Lord's garden of Eden:" or, according to other verſions, "Thou waſt "the Lord's whole delight. Thy garments "were of ſardonix, topaz, jaſper, chryſolite, "onyx, beryl, ſapphire, carbuncle, emerald, "and gold. What thy tabrets and thy flutes "could do was within thee; they were all "ready on the day thou waſt created; thou "haſt a cherubim, a Meſſiah!"

The title of Meſſiah, or Chriſt, was given to the kings, prophets, and high-prieſts among the Hebrews. The Lord and his Meſſiah are witneſs. 1 *Kings*, chap. xii. ver. 3. that is, the Lord and the king whom he hath ſet up; and elſewhere, "Touch not mine anointed, and do "my prophets no harm." David who was divinely inſpired, in more than one place gives the title of Meſſiah to Saul his rejected father-in-law, who perſecuted him. God forbid, ſays he frequently, that I ſhould lay my hand on the Lord's anointed, the Meſſiah of God.

As the name of Meſſiah, or anointed of the Eternal, has been given to idolatrous kings and

reprobate perſons, very often has it been uſed to indicate the true anointed of the Lord; the Meſſiah by way of excellence, the Chriſt, the Son of God; laſtly, God himſelf.

If all the oracles uſually applied to the Meſſiah were to be compared, it may give riſe to ſome ſeeming difficulties, and which the Jews have made uſe of to juſtify their hardneſs of belief and obſtinacy, did it admit of an apology. Several eminent divines allow, that the Jews, groaning under an oppreſſive ſlavery, and having ſo many repeated promiſes from the Eternal, might well long for the coming of the Meſſiah, who was to deliver them and ſubdue their enemies; and that they are, in ſome meaſure, excuſable for having not immediately perceived Jeſus to be this Deliverer and Conqueror.

It was agreeable to the plan of Eternal Wiſdom, that the ſpiritual ideas of the real Meſſiah ſhould be unknown to the blind multitude; and ſo far were they unknown, that the Jewiſh doctors have denied that thoſe paſſages which we produce are to be underſtood of the Meſſiah. Many affirm that the Meſſiah is already come in the perſon of Hezekiah; and this was the famous Hillel's opinion. Others, and theſe are many, ſay, that the belief of the coming of a Meſſiah, ſo far from being a fundamental article of faith, was only a comfortable hope, no ſuch thing being mentioned in the *Decalogue*, or in *Leviticus*.

Several Rabbins tell you, that they do not in the leaſt queſtion the Meſſiah's being come at the time decreed; that he is not, however, growing old, but remains in the world concealed, and waits till Iſrael ſhall have duly celebrated the Sabbath, to reveal himſelf.

The

The famous Rabbi, Solomon Jarchy, or Raſchy, who lived in the beginning of the twelfth century, ſays, in his *Talmudics*, that the ancient Hebrews believed the Meſſiah to have been born on the very day of the final deſtruction of Jeruſalem by the Romans. This anſwers to the common ſaying, of ſending for the doctor when a man is dead.

The Rabbi Kimchy, who alſo lived in the twelfth century. preached that the Meſſiah, whoſe coming he imagined to be at hand, would drive the Chriſtians out of Judea, which was then in their poſſeſſion. The Chriſtians, indeed, were diſpoſſeſſed of the Holy Land; but this was done by Saladdin; and had that conqueror taken the Jews under his protection, it is very probable that, in their enthuſiaſm, they would have made him their Meſſiah.

The Sacred authors, and our Lord Jeſus himſelf, often compare the Meſſiah's reign, and the eternal beatitude, to a wedding and banquet; but theſe parables have been ſtrangely wreſted by the Talmudiſts. According to them, the Meſſiah will gather together all his people in the land of Canaan, and give them an entertainment, where the wine will be that which Adam himſelf made in the earthly Paradiſe, and which he keeps in vaſt cellars, dug by angels in the centre of the earth.

The firſt courſe will be the famous fiſh called the great Leviathan, which at once ſwallows a fiſh leſs than itſelf; yet it is three hundred leagues in length; and the whole maſs of waters is ſupported on this Leviathan. God at firſt created a male and a female; but leaſt they might overturn the earth, or croud the univerſe

with their offspring, he killed the female, and salted it down for the Messiah's banquet.

The Rabbins add, that there will likewise be killed the bull called *Behemoth*, of such a monstrous size, that every day it eats the herbage of a thousand mountains. This bull's female was slain at the beginning of the world, to prevent the multiplication of such prodigious species, which must have been extremely detrimental to other creatures; but they say, that the Eternal did not salt it, cow's flesh not being so good salted as that of the female Leviathan. So firmly do the Jews believe all these rabbinical chimeras, that it is common among them to swear by their share of the Behemoth.

With such coarse ideas concerning the coming of the Messiah and his reign, is it to be wondered that the Jews, both ancient and modern, and several even of the first Christians unhappily prepossessed with all these reveries, could not raise their conceptions to the idea of the Divine Nature of the Lord's anointed, or perceive God in the Messiah? See the sentiments of the Jews concerning this, in a work intitled, *Judæi Lusitani quæstiones ad Christianos*, Quest. 1, 2, 3, 4, 23. "To acknowledge a man "God," say they, "is imposing on one's self; "it is forming a monster, a Centaur, the "strange compound of two natures incompati- "ble with each other:" Adding, that the prophets never taught the Messiah's being Man-God; that they expressly distinguish between God and David; that they plainly declare the former to be master, and the latter servant, &c.

It is sufficiently known that the Jews servilely adhered to the letter of the Scriptures, never like us penetrating into the spirit.

When

When the Saviour appeared, the prejudiced Jews declared againſt him. And Jeſus Chriſt himſelf, that their blindneſs might not be too much irritated, ſeems extremely reſerved in the article of his Divinity, meaning, ſays St. Chryſoſtom, inſenſibly to accuſtom his hearers to believe a myſtery ſo very much above bare reaſon. His aſſuming the Divine prerogative of pardoning ſins ſhocked all the bye-ſtanders; his moſt manifeſt miracles convinced not even thoſe for whoſe relief they were operated that he was God. When with a modeſt circumlocution he owned himſelf the Son of God before the high-prieſt's judgment ſeat, the high-prieſt, filled with indignation, rent his clothes, and cried out Blaſphemy! Before the miſſion of the Holy Ghoſt, the Apoſtles themſelves had not the leaſt apprehenſion of their Maſter's divinity. He aſks them what the people think of him? and their anſwer is, That ſome took him for Elias, others for Jeremiah, or ſome other prophet; and it was by a particular revelation that St. Peter knew Jeſus to be the Chriſt, the Son of the living God.

The Jews, being irreconcileably ſcandalized at the divinity of Jeſus, have left no ſtone unturned to explode it, perverting the ſenſe of their own oracles, or not applying them to the Meſſiah. They affirm that the name of God, *Eloi*, is not peculiar to the Deity: and that it is by ſacred authors given to judges, to magiſtrates, and in general to all perſons in authority: they do indeed quote a great number of paſſages which countenance this obſervation, but without in the leaſt invalidating thoſe ſtrong and clear terms of the ancient oracles which manifeſtly relate to the Meſſiah.

Laſtly, they ſay, if the Saviour, and after him the Evangeliſts, the Apoſtles and primitive Chriſtians did call Jeſus Son of God, this auguſt term in the Goſpel-times imported no more than the contrary to the ſons of Belial; that is, a good man, a ſervant of God, in oppoſition to a wicked man, or to one who does not fear God.

The Jews, beſides denying Chriſt his quality of Meſſiah, and his divinity, have omitted nothing to render him contemptible, expoſing his birth, life, and death, with all the ridicule, virulence, and contumely which their guilty rancour could ſuggeſt.

Of all the works which Jewiſh blindneſs has produced, none in extravagance and impiety exceed the ancient book, intitled, *Sepher Toldos Jeſchut*, which has been reſcued from the worms by M. Vagenſeil, in vol. ii. of his work called *Tela Ignea*.

This *Sepher Toldos Jeſchut* has a moſt ſhocking hiſtory of the life of our Saviour, forged with the utmoſt falſity and malice. For inſtance, they have dared to write that one Panther or Pandera, who dwelt at Bethlehem, ſeduced a young woman married to Jochaman, and the fruit of this foul commerce was a child, whom they named Jeſus or Jeſu. The father being obliged to fly the place, withdrew to Babylon. As for young Jeſus, he was ſent to ſchool; but, adds the author, he had the inſolence to raiſe his head and uncover himſelf before the prieſts, contrary to the uſage, which was to appear in their preſence with the head hanging down and the face covered; a petulance for which he received a ſmart check: this occaſioning an inquiry into his birth, it

was

was conſequently found to be impure, and he became expoſed to public ignominy.

That deteſtable book, *Sepher Toldos Jeſchut*, was known ſo early as the Second century; Celſus cites it with exultation, and Origen, in his ninth chapter, confutes it.

There is another book which likewiſe bears the title of *Toledos Jeſu*, publiſhed in 1705 by M. Huldric, which is more conſonant with the Evangelical hiſtory of our Saviour's birth, but ſwarms with the groſſeſt anachroniſms and other errors. It makes Chriſt to have been born and have died under Herod the Great; and affirms that the complaint of Panther's adultery with Mary the mother of Jeſus was brought before that prince.

The author, who calls himſelf *Jonathan*, and if his word be taken was contemporary with Chriſt, and lived at Jeruſalem, affirms that Herod, relatively to Jeſus Chriſt, conſulted the ſenators of a city in the land of Ceſarea; but ſuch an abſurd author, with all his contradictions, we ſhall leave to himſelf.

Theſe calumnies, however, ſerve to foment the implacable hatred of the Jews againſt the Chriſtians and the Goſpel; ſo that they have ſtuck at nothing to falſify the chronology of the *Old Teſtament*, and to ſpread doubts and difficulties about the time of our Saviour's coming.

Ahmed-ben Caſſum-al Anacouſy, a Moor of Grenada, who lived towards the cloſe of the Sixteenth century, quotes an ancient Arabic manuſcript found in a cave near Grenada, together with ſixteen ſheets of lead, on which ſome tales in Arabic characters were engraved. Don Pedroy Quinones, archbiſhop of Grenada, has certified this fact. Theſe famous Grenadian ſheets have been ſince carried to Rome, where, after

after an examination of ſeveral years, they were at laſt condemned as apocryphal under the pontificate of Alexander VII. Their contents are only ſome fabulous tales concerning Mary and her ſon.

The name of Meſſiah, joined to the epithet of *falſe*, is likewiſe given to thoſe impoſtors who at ſeveral times, have made it their buſineſs to deceive the Jewiſh nation. Some of theſe falſe Meſſiahs ſet up even before the coming of the true Anointed of God. The wiſe Gamaliel, *Acts*, chap. v. ver. 34, &c. mentions one named *Theudas*, whoſe hiſtory is to be found in Joſephus's *Antiquities*, b. xx. chap. 2. He boaſted that he could paſs the Jordan dry-footed, and was joined by conſiderable numbers; but the Romans coming to an action with his raw men ſoon diſperſed them, and taking the chief priſoner, ſet up his head in Jeruſalem.

Gamaliel further ſpeaks of Judas the Galilean, doubtleſs the ſame whom Joſephus mentions in the twelfth chapter of the ſecond book of his *Jewiſh Wars*. He ſays that this falſe prophet had got together near 30,000 men; but the Jewiſh hiſtorian is noted for hyperboles.

So early as the Apoſtolic times, Simon, ſurnamed the Magician, made his appearance; and to ſuch a degree had he ſeduced the people of Samaria, that they accounted him the power of God, *Acts*, chap. viii. ver. 9.

In the years 178 and 179 of the Chriſtian æra, Adrian being then emperor, the falſe Meſſiah, Barchochebas, aſſerted his pretenſions at the head of an army. Julius Severus being ſent againſt him, hemmed in the inſurgents at the city of Bither, which after an obſtinate ſiege he carried; and Barchochebas being taken, was put

put to death. Adrian, as the beſt expedient for preventing the continual revolts of the Jews, iſſued an edict againſt their going to Jeruſalem; and even guards were poſted at the city-gates to keep them out.

Socrates, an eccleſiaſtic hiſtorian, book ii. chap. 39. relates that in the year 434, a falſe Meſſiah ſtarted up in the iſland of Candia, under the name of *Moſes*, and as the ancient deliverer of the Hebrews raiſed from the dead, to effect a ſecond deliverance for them.

The next century, 530, ſaw in Paleſtine a falſe Meſſiah named *Julian*; he recommended himſelf to the people as a great conqueror, who at the head of his nation ſhould deſtroy all Chriſtians whatever; and the Jews were ſo far ſeduced by his promiſes, that they ran to arms, and maſſacred great numbers of Chriſtians. The Emperor Juſtinian's forces engaging him, the falſe Chriſt was taken and executed.

In the beginning of the Eighth century, Serenus, a Spaniſh Jew, ſtood for the Meſſiahſhip, preached and gained followers; but the upſhot was, that both followers and leader came to a miſerable end.

The Twelfth century produced ſeveral falſe Meſſiahs, particularly one in France under Lewis the Younger; but both he and his adherents were hanged, without ſo much as the names of maſter or diſciples being known.

The Thirteenth century was ſtill more fertile in falſe Meſſiahs: of theſe the more remarkable were ſeven or eight who appeared in Arabia, in Perſia, in Spain and Moravia: one of them, who ſtiled himſelf *David el Re*, is reckoned to have been a very great Magician; his artifices ſo far ſucceeded with the Jews, that he ſaw himſelf

himſelf at the head of a conſiderable party; but this fair proſpect terminated in his being murdered.

James Zieglerne, a Moravian, who lived in the middle of the Sixteenth century, promulgated the approach of the Meſſiah's manifeſtation, aſſuring the people that this Meſſiah had been born fourteen years before, and that he himſelf had ſeen him at Straſbourg, and he carefully kept a ſword and ſceptre to put into his hands when he ſhould be of age to teach.

In the year 1624 another Zeiglerne confirmed the former prediction.

In the year 1666, Zabathei Sevi, a native of Aleppo, gave himſelf out to be the Meſſiah foretold by the Zieglernes. He began by preaching in the highways and fields, and while his diſciples admired him, the Turks laughed at him. It appears that at firſt his preaching had no very extraordinary ſucceſs, for the chiefs of the Smyrna ſynagogue went ſo far as to pronounce ſentence of death againſt him; but his puniſhment was mitigated to exile.

He contracted three marriages without conſummating any, ſaying it was beneath him. He took a partner named Nathan Levi, who was to act the part of Elias, as the Meſſiah's harbinger. They repaired to Jeruſalem, and Nathan there preached up Zabathei Sevi as the deliverer of the nations. The Jewiſh populace declared for him, whilſt they who had any thing to loſe anathematized him.

Sevi, to ſhun the ſtorm, withdrew to Conſtantinople, and from thence to Smyrna: Nathan Levi, deputed to him four ambaſſadors who, acknowledging his dignity, did him homage publicly as Meſſiah: this embaſſy dazzled the commonalty,

commonalty, and even ſome doctors, who declared Zabathei Sevi Meſſiah, and King of the Hebrews; but the Smyrna ſynagogue condemned their king to be impaled.

Zebathei put himſelf under the cadi of Smyrna's protection, and ſoon had on his ſide the whole Jewiſh people: he even had two thrones ſet up, one for himſelf, and the other for his favourite ſpouſe, aſſuming the title of King of Kings: his brother Sevi he created King of Judah: and to the Jews themſelves he gave the moſt poſitive aſſurance that the Ottoman empire ſhould ſoon be their own: in the height of his inſolence, he had the Emperor's name ſtruck out of the Jewiſh Liturgy, and his own ſubſtituted in its ſtead.

He was confined in the caſtle of the Dardanelles, and the Jews gave out that his life was ſpared, only becauſe the Turks very well knew him to be immortal. The governor of the Dardanelles made a great fortune by the preſents which the Jews poured on him for leave to viſit their king, their Meſſiah, who in his fetters maintained his dignity, and even the ceremony of kiſſing his feet.

The Sultan, however, who then kept his court at Adrianople, was for putting an end to this farce: and ſending for Sevi told him, that if he was the Meſſiah, he muſt be invulnerable. This Sevi allowed; but on the Grand Seignior's ordering him to be placed as a mark for his icoglans or pages to diſcharge their arrows at, the Meſſiah owned that he was not invulnerable, and proteſted that God ſent him only to bear teſtimony to the holy Mahometan religion. After undergoing a ſevere flagellation by the miniſters of the law, he turned Mahometan, and lived and died deſpiſed both by Jews

and

and Muſſulmen. This adventure has brought the profeſſion of a falſe Meſſiah into ſuch diſrepute, that ſince Sevi no body has taken it up.

METAMORPHOSIS, METEMPSYCHOSIS.

Is it not very natural that all the various Metamorphoſes with which the earth may be ſaid to be covered ſhould have led the Orientals, whoſe imagination is ſo luxuriant, to imagine that our ſouls paſſed from one body to another? An almoſt imperceptible point grows to be a worm, and this worm becomes a butterfly; an acorn changes to an oak, an egg to a bird; water becomes clouds and thunder; wood is turned into fire and aſhes: in a word, all Nature is more or leſs a metamorphoſis. Souls, being accounted tenuous forms, were ſoon concluded to partake of that property which was ſenſibly ſeen in more denſe and heavy bodies. The Metempſychoſis is, perhaps, the moſt ancient doctrine in the known world, and ſtill prevails in a great part of India and China.

It is likewiſe very natural, that thoſe ancient fables, collected and embelliſhed by Ovid in his admirable work, took riſe from the ſeveral Metamorphoſes with which our eyes are converſant. The very Jews have not been without their Metamorphoſes. If Niobe was changed into marble, Hedith, Lot's wife, was turned into ſalt. As Euridice was detained in hell for looking back, a like indiſcretion coſt Lot's wife her human nature. The country town in Phrygia, where lived the hoſpitable Baucis and Philemon, is changed into a lake; the ſame ſubmer-

ſubmerſion has befallen Sodom. Anius's daughters turned water into oil; the Scripture mentions a change ſomething ſimilar, but more ſacred and real. Cadmus was turned into a ſerpent, and the like was ſeen in Aaron's rod.

The Pagan deities very often aſſumed a human diſguiſe: when angels appeared to the Jews, it was always as men; with Abraham they partook of a repaſt. St. Paul, in his *Epiſtle to the Corinthians*, ſays that the meſſenger of Satan cuffed him: Αγγελος Σατανα μι κολαφιζει.

MIRACLE.

A MIRACLE, in the energetic ſenſe of the word, means ſomething wonderful; and thus every thing is a Miracle. The order of Nature, the rotation of a hundred millions of globes round a million of ſuns, the activity of light, the life of animals, are perpetual Miracles.

According to the received notion, however, a Miracle is a violation of the Divine and eternal laws. An eclipſe of the ſun and moon, a dead man walking two leagues with his head in his hands, are what we call a Miracle.

Several naturaliſts affirm, that, in this ſenſe, there are no Miracles; and their arguments are theſe:

A miracle is a breach of the mathematical, divine, immutable, eternal laws; now this definition alone makes a Miracle a contradiction in terms. A law cannot be both immutable and broken; but it is anſwered, Cannot a law of God's making be ſuſpended by its author? They boldly anſwer, No; and it cannot be that the Infinitely Wiſe Being ſhould have made

laws and afterwards break them. If, ſay they, he made any alteration in his machine, it would be to make it go the better: now it is clear that God has framed this immenſe machine as good as it poſſibly could be; if he ſaw that any imperfection would hereafter be occaſioned by the nature of the materials, he at firſt provided againſt any ſuch future defect, ſo that there would be no cauſe for any after-change.

Beſides, God can do nothing without reaſon; now what reaſon ſhould induce him to diſfigure his own work for any time?

It is for man's ſake, ſay their opponents. It is to be hoped then, anſwer they, that it is for the ſake of all men, it being impoſſible to conceive that the Divine Nature ſhould work for ſome particular men, and not for all mankind; and even all mankind is but a very little thing; leſs than an ant's neſt in compariſon of all the beings which fill the immenſity of ſpace. Now what can be more low and abſurd, than to imagine that the Infinite Being, will, for the ſake of three or four hundred ants on that little clod of mud, ſuſpend or alter the eternal play of thoſe immenſe ſprings on which depends the motion of the univerſe?

But ſuppoſing that God had been pleaſed to diſtinguiſh a ſmall number of men by particular favours, muſt he therefore alter what he has ſettled for all times and all places? He certainly can favour his creatures without any ſuch inconſtancy and change; his favours are compriſed in his very laws; every thing has been wiſely contrived and arranged for their good; and they all irrevocably obey the force which he has originally implanted in Nature.

Wherefore is God to work a miracle? to accompliſh a deſign he has for ſome living beings? That

That is making God to ſay, I have not been able, by the fabric of the univerſe, by my divine decrees, by my eternal laws, to compaſs ſuch a deſign: I ſee I muſt make an alteration in my eternal ideas, my immutable laws, as what I intended cannot be executed by thoſe means. This would be an acknowledgment of weakneſs, not a declaration of power: it would be the moſt inconceivable contradiction. So that to ſuppoſe God works any Miracles is, if men can inſult God, a downright inſult to him; it is no leſs than ſaying to him, You are a weak and inconſiſtent Being. Therefore to believe Miracles is an abſurdity; it is, in ſome meaſure, ſcandalizing the Deity.

A farther reply to theſe philoſophers is, Your crying up the immutability of the Supreme Being, the eternity of his laws, with the regularity of his infinite worlds, ſignifies nothing; our ſmall heap of dirt has been covered with Miracles; in hiſtory prodigies are as frequent as natural events. The daughters of the high-prieſt Anius changed whatever they would into wine or oil; Athalida, daughter to Mercury, roſe from the dead ſeveral times; Eſculapius reſtored Hypolitus; Hercules delivered Alceſtes from death; Theros returned upon earth after ſtaying a fortnight in the infernal regions; Romulus and Remus were the iſſue of a god and a veſtal; the palladium dropped from heaven into the city of Troy; Berenice's treſſes became a conſtellation; Baucis and Philemon's hut was changed to a ſtately temple; Orpheus's head uttered oracles after his death; the walls of Thebes were formed before numbers of Greeks, by ſtones moving of themſelves to the ſound of a flute; innumerable cures were performed in Eſculapius's temple; and we have

ſtill monuments with the names of ocular witneſſes to his Miracles.

Name me one nation where incredible Prodigies have not been performed, eſpecially in times when reading and writing were little known.

All the anſwer unbelieving Philoſophers give to theſe objections is a ſneer and a ſhrug; but thoſe who profeſs Chriſtianity ſay, We make no doubt of the Miracles performed within our holy religion; yet it is by faith we believe them, and not by reaſon; as for the latter, we turn the deaf ear to it; for we know that when faith ſpeaks, reaſon is to be mute: the Miracles of Jeſus Chriſt and his Apoſtles we are fully and firmly perſuaded of; but allow us to doubt a little of ſeveral others; indulge us, for inſtance, in ſuſpending our judgment concerning what is related by a weak man *, who yet has been furnamed the *Great*. He affirms, that a little monk got ſuch a cuſtom of working Miracles, that, at length, the Prior forbade him to exerciſe his ſupernatural talent. The monk conformed to the order, but one day ſeeing a bricklayer falling from the roof of a houſe, he heſitated between monaſtical obedience and charity in ſaving the poor man's life, and only ordering him to remain in the air till he got orders, he ran to acquaint the Prior with the caſe. The Prior gave him abſolution for the ſin of beginning a Miracle without leave, and allowed him to go through with it, but never to do the like again. It is granted to Philoſophers that this ſtory may be a little miſtruſted.

But it is again ſaid to them, How will you dare to deny that St. Gervaſe and St. Protais

* Gregory the Great.

appeared

appeared in a dream to St. Ambroſe, and informed him of the place where their relics lay? that St. Ambroſe had them taken up; and that a blind man was cured by them? St. Auſtin was then at Milan, and it is he who relates this Miracle in book XXII. of his *City of God*, and that it was performed *immenſo populo teſte*. Here is a Miracle with every circumſtance of proof. Philoſophers, however, ſay, that they believe nothing at all of Gervaſe and Protais appearing; that to know where the remains of their carcaſes lay, is a thing of no concern to mankind; and that they give no more credit to that blind man than to Veſpaſian; that it is an uſeleſs Miracle; that God does nothing uſeleſs; and, in a word, they abide immoveable by their principles. My regard for St. Gervaſe and St. Protais will not allow me to ſide with thoſe Philoſophers; I only give an account of their incredulity. They are vaſtly fond of a paſſage of Lucian in the *Death of Peregrinus*, "a dexterous juggler turning Chriſtian is ſure "of making his fortune." But Lucian is a profane author, and, of courſe, ſhould be of no weight among us.

Theſe Philoſophers cannot bring themſelves to believe the Miracles of the Second Century, though eye-witneſſes have in writing declared, that the biſhop of Smyrna, St. Polycarpe, having, purſuant to the ſentence paſſed on him, been thrown into a blazing fire, they heard a voice from heaven calling out, "Chear up, "Polycarpe, be ſtrong in the Lord, and ſhow "thyſelf a man;" at which the flames of the pile, drawing back from his body, formed a fiery canopy over his head, and out of the pile flew a dove: at laſt they were obliged to cut off the good biſhop's head. To what purpoſe

was this Miracle, ſay the unbelievers? how came it that the flames deviated from their Nature, and the executioner's ax had the natural effect? how is it that ſo many martyrs, after coming ſafe and ſound out of boiling oil, have fallen under the edge of the ſword?

The uſual anſwer is, that ſuch was God's will; but the Philoſophers will believe no ſuch thing, unleſs they had ſeen it with their own eyes.

They who improve their reaſonings by ſtudy, will tell you that the fathers of the church have themſelves often owned that Miracles were ceaſed in their time. St. Chryſoſtom ſays expreſsly, "The extraordinary gifts of the Spirit were "given even to the unworthy, becauſe the "church then ſtood in need of Miracles; but "at preſent they are not ſo much as given to "the worthy, the church no longer ſtanding in "need of them." Afterwards he acknowledges that there was nobody then, who raiſed the dead, or ſo much as cured the ſick.

St. Auſtin himſelf, as if he had forgot the Miracle of Gervaſe and Protais, ſays, in his *City of God*, "Why are thoſe Miracles which "were performed ſome time ago at preſent "ceaſed? and he gives the ſame reaſon, *Cur, inquiunt nunc illa miracula quæ prædicatis facta eſſe, non fiunt? Poſſem quidem dicere, neceſſaria prius fueſſe, quam crederet mundus, ad hoc ut crederet mundus.*

It is objected to the Philoſophers, that St. Auſtin, notwithſtanding this avowal, ſpeaks of an old cobler at Hippo, who having loſt his cloak, went to pray for relief at the chapel of the Twenty Martyrs, and in his return home found a fiſh, in the body of which was diſcovered a gold ring; the cook who dreſſed it, giving

giving it to the cobler, ſaid, There is a preſent for you from the Twenty Martyrs.

To this the Philoſophers anſwer, that in that ſtory there is nothing contrary to the laws of Nature; that a fiſh may very naturally have ſwallowed a gold ring; and that there is no Miracle in the cook's giving that ring to the cobler.

If the Philoſophers are put in mind that, according to St. Jerom, in his *Life of the Hermit Paul*, this devout perſon had ſeveral converſations with Satyrs and Fauns; that a raven for thirty years together daily brought him half a loaf for his dinner, and a whole loaf the day St. Anthony paid him a viſit; they may ſtill reply, that nothing of all this is abſolutely contrary to Nature; that Satyrs and Fauns may have exiſted; and that, after all, if this ſtory be a puerility, that does not in the leaſt affect the real Miracles of our Saviour and his Apoſtles. Several good Chriſtians have rejected the ſtory of St. Simin Stilites, written by Theodoret: many Miracles accounted authentic in the Greek Church have been queſtioned by Latin writers; ſo, in return, Latin Miracles have been ſuſpected by the Greeks; in proceſs of time came the Proteſtants, who have made very free with the Miracles of both churches.

A learned Jeſuit *, who preached a long time in the Indies, complains, that neither his brethren nor he could ever perform one ſingle Miracle. Xavier, in ſeveral letters, laments his not having the gift of tongues: he ſays that he is but as a dumb Image among the Japaneſe; yet, according to the narrative of the Jeſuits, he reſtored eight dead perſons to life,

* Oſpinian, p. 230.

and

and that is a great many; but it muſt withal be conſidered, that the ſcene of thoſe reſtorations was ſix thouſand leagues off. Some perſons of latter times make the ſuppreſſion of the Jeſuits in France a much greater Miracle than all thoſe of Xavier and Ignatius put together. Be that as it may, all Chriſtians hold the Miracles of Jeſus Chriſt and his Apoſtles to be indiſputably true, and real, but allow that ſome Miracles of our modern times, and which are without any certain authenticity, may very well be doubted of.

It were to be wiſhed, that for the legal verification of a Miracle it ſhould be performed before the Academy of Sciences at Paris, or the Royal Society and the College of Phyſicians at London, with a detachment of the guards to keep off the people, whoſe tumultuous indiſcretion might hinder the performance of the Miracle.

A Philoſopher was one day aſked what he would ſay if the ſun ſhould ſtand ſtill? that is, if the motion of the earth round that body ceaſed; if all the dead aroſe? and if all the mountains went and threw themſelves into the ſea? and all this to prove ſome important truth, we will ſuppoſe verſatile grace. What ſhould I ſay, anſwered the Philoſopher? I would turn Manichean, and ſay that there is a Principle which undoes what the other has done.

MOSES.

IT has been the groundleſs opinion of many learned men that the *Pentateuch* cannot have been written by Moſes. They ſay that, according

cording to the Scripture itſelf, the firſt known copy was found in the time of King Joſias, and that this only copy was brought to the King by Saphan the ſcribe. Now the interval from Moſes to this circumſtance of Saphan the ſcribe, according to the Hebrew computation, makes a ſpace of 1167 of years; for God appeared to Moſes in the burning buſh in the year of the world 2213, and Saphan the ſcribe made public the *Book of the Law* in the year of the world 3380. This book, which had been found under Joſias, was unknown till the return from the captivity of Babylon; and Eſdras is ſaid, by Divine inſpiration, to have brought to light all the Sacred Writings.

But whether Eſdras or any other was the compiler of this book, is abſolutely a matter of indifference, admitting its being inſpired. The *Pentateuch* does not ſay that Moſes was the author of it; ſo that it might, without profaneneſs, be attributed to any other ſacred penman, if the church had not poſitively decided that this book was written by Moſes.

Some adverſaries add, that no prophet has quoted any of the books of the *Pentateuch*; that not the leaſt mention is made of it in the *Pſalms*; in the books attributed to Solomon; nor in *Jeremiah*, nor in *Iſaiah*; nor, in a word, in any canonical book of the Jews. Then the words anſwering to thoſe of *Geneſis*, *Exodus*, *Numbers*, *Leviticus*, *Deuteronomy*, are not to be found in any other book received as authentic by that nation.

Others more ſanguine have put the following queſtions:

1. In what language could Moſes have written in the wilderneſs? It could be only in the Egyptian; for from this very book it is clear that

that Moſes and his whole people were born in Egypt, and very probably acquainted with no other language. The Egyptians were yet ſtrangers to the uſe of the *papyrus*; they had their hieroglyphics cut in marble and wood; the very tables of the Commandments are ſaid to have been engraved on ſtone: ſo that here were five volumes to be engraved on poliſhed ſtones; a work of prodigious time and labour!

2. Is it probable, that in a wilderneſs, where the Jewiſh people had neither ſhoemaker nor tailor, and where the God of the univerſe was obliged to work a continual miracle to preſerve their old clothes and ſhoes, they ſhould have among them perſons of ſuch ſkill as to engrave the five books of the *Pentateuch* on marble or wood? It will be ſaid that workmen were found among them who could make a golden calf in one night, and afterwards reduce the gold to duſt; (an operation beyond the ſkill of common chemiſtry, an art not yet invented) who could build the tabernacle, adorn it with thirty-four braſs pillars, with ſilver chapiters; who wove and embroidered linen veils with hyacinth, purple, and ſcarlet. But this very thing ſtrengthens the adverſaries' opinion; and they rejoin, that it is not in nature that ſuch curious works ſhould have been made in a deſart, and under the want of every thing; that ſhoes and coats would have been the things to have begun with; that people wanting neceſſaries ſcarce think of luxury; and that to ſay they had founders, engravers, carvers, dyers, embroiderers, when they had not ſo much as clothes, ſandals, nor bread, is groſs and palpable contradiction.

3. If Moſes had written the firſt chapter of *Geneſis*, would the reading of that chapter have been

been forbidden to all young people? Would the legiſlator be treated with ſuch diſregard? Had it been Moſes who ſaid that God puniſhes the iniquity of the fathers to the fourth generation, would Ezekiel have preſumed to ſay the contrary.

4. Had Moſes written *Leviticus*, could he have contradicted himſelf in *Deuteronomy*? *Leviticus* forbids the marrying a brother's wife, *Deuteronomy* enjoins it.

5. Would Moſes have ſpoken of towns which were not known in his time? Would he have ſaid that towns which, relatively to him, lay eaſt of Jordan, were weſt of that river.

6. Would he have aſſigned to the Levites forty-eight towns in a country which never had ten; and in a wilderneſs where he had never ſo much as a houſe during all his wanderings?

7. Would he have laid down rules for the Jewiſh kings, whilſt that people not only had no kings, but abhorred them, and there was no probability that they would ever have any? How! would Moſes have given precepts for the conduct of kings who did not come till about five hundred years after him, and ſay nothing concerning the judges and high-prieſts, his immediate ſucceſſors? Does not this reflection incline one to believe that the *Pentateuch* was written in the time of the Kings, and that the ceremonies inſtituted by Moſes were only traditional?

8. Is it poſſible that he ſhould ſay to the Jews, Ye were ſix hundred thouſand men when I brought you out of the land of Egypt under the protection of your God? Would not the Jews have anſwered, Then you muſt have been a faint-hearted creature, not to have led us againſt Pharoah: he had not an army of

two

two hundred thouſand men to oppoſe us. Egypt never had ſo many men on foot; we ſhould eaſily have defeated him, and made ourſelves maſters of his country. How! the God who ſpeaks to you has, to pleaſe us, killed all the firſt-born in Egypt; and if that country contained three hundred thouſand families, there are three hundred thouſand men carried off in one night to revenge us; and you have not ſeconded your God. You have not given us that fruitful country which was likewiſe defenceleſs. You made us come out of Egypt like thieves and poltroons, that we might periſh in wilderneſſes among rocks and precipices; you might at leaſt have led us by the direct way into the land of Canaan to which we have no right, and which you promiſed us, but have not yet brought us thither.

It was natural, that from the land of Goſhen we ſhould have taken the way towards Tyre and Sidon along the Mediterranean; but you have made us traverſe almoſt the iſthmus of Suez, have brought us again into Egypt as far as beyond Memphis, and behold we are now at Bel-Sephon on the Red Sea, with the land of Canaan behind us, after a march of fourſcore leagues in that very country which we were for ſhunning; and, after all, in imminent danger of periſhing either by the ſea or Pharaoh's army.

Had your intention been to deliver us up to our enemies, what other meaſures could you have taken? God, you ſay, has ſaved us by a miracle, the ſea opened to let us paſs through; but, after ſuch kindneſs, ſhould you have brought us to die with hunger and wearineſs in the horrible deſarts of Ethan, Kadiſh-Barnea, Mara, Elim, Oreb, and Sinai? All our fathers periſhed in thoſe dreadful wilderneſſes, and after

ter forty ſuch calamitous years, you come and tell us that God took particular care of our fathers.

This is what thoſe murmuring Jews, thoſe perverſe children of vagabond fathers who died in the deſarts might have ſaid to Moſes, had he read *Exodus* and *Geneſis to them*: and what ought they not to have ſaid, and even to have done, on account of the golden calf? How! you dare tell us that your brother made a golden calf for our fathers, whilſt you was with God in the mount; you who ſometimes ſay, that you ſpoke to God face to face, and ſometimes that you could only ſee his hinder parts.

Well, but you was with God, and your brother caſt a golden calf in one day, and ſet it up for us to worſhip; but inſtead of puniſhing your worthleſs brother, you make him our high-prieſt, and order your Levites to ſlay three-and-twenty thouſand of your people. Would our fathers have tamely ſuffered this? would they have let themſelves be knocked down by ſanguinary prieſts like ſo many victims? You farther tell us, as if this butchery was not ſufficient, at another time you ordered twenty-four thouſand of your poor followers to be maſſacred, becauſe one of them had lain with a Midianite, and you yourſelf married a Midianite; and after this you add, that you are the meekeſt of all men. A few more ſuch meek procedures would have made an end of mankind.

No, had you been capable of ſuch cruelty, had you been able to carry it into execution, you would have been the moſt barbarous of men: it would have been ſo enormous a guilt, that no puniſhment would have been equal to it.

These are pretty nearly the objections made by the learned to those who hold Moses to have been the author of the *Pentateuch*. But these rejoin, that the ways of God are not like those of men; that God, by a wisdom unknown to us, has tried, and alternately protected and forsaken his people; that the Jews themselves, for above two thousand years, have universally believed Moses to be the author of those books; that the church, which has succeeded to the synagogue, and is endowed with the like infallibility, has decided this point of controversy; and that the learned should keep silence when the Church speaks.

PETER.

IN Italian *Piero*, or *Pietro*; in Spanish *Pedro*, in Latin *Petrus*, in Greek Πέτρος, in Hebrew *Cepha*.

How comes it that Peter's successors have had so much power in the west, and none in the east? This is asking why the bishops of Wurtzburg and Saltzburg have in troublesome times assumed royal prerogatives, whilst the Greek bishops have remained subjects. Time, opportunity, and the ambition of some, and the weakness of others, do every thing in this world, and ever will.

To these troubles was added opinion, and opinion rules men; not that they in reality have a very determinate opinion, but they are as tenacious of words.

It is related in the Gospel, that Jesus said to Peter, "I will give thee the keys of the king-"dom of heaven." The sticklers for the bishop

of Rome maintained, about the Eleventh Century, that he who gives the greater gives the leſs; that the heavens encompaſſed the earth; and that Peter, having the keys of the containing, had alſo the keys of the contents. If by the heavens we mean all the ſtars and all the planets, then the keys given to Simon Barjona, ſurnamed *Peter*, were a *paſſe-par-tout*. If by the heavens are meant the clouds, the atmoſphere, the æther, the ſpace in which the planets roll, there are few lock-ſmiths, ſays Meurſius, who can make a key to ſuch doors.

In Paleſtine keys were a wooden peg faſtened with a leathern thong. Jeſus ſays to Barjona, "What thou ſhalt bind on earth ſhall be bound "in heaven." From this the Pope's theologians have inferred, that the Popes are inveſted with a power of binding and looſening ſubjects from the oath of allegiance to their kings, and of diſpoſing of all kingdoms at their pleaſure: a notable inference indeed! the Commons, at a general aſſembly of the ſtates of France in 1302, in their petition to the king, ſay, "That Bo-"niface VIII. was a ſcoundrel." Believing that God bound and impriſoned in heaven, all whom Boniface bound on earth. A famous German Lutheran, (I think it was Melancthon) could hardly believe that Jeſus ſhould have ſaid to Simon Barjona, Cepha, or Cephas, "Thou art Peter, and on this rock will I "build my church." He could not conceive that God had made uſe of ſuch a play of words, ſo very extraordinary a pun, and that the pope's power was founded on a quibble.

Peter has been thought the firſt biſhop of Rome; but it is ſufficiently known, that then, and for a long time after, there was no particu-

lar ſee. It was not till towards the end of the Second Century, that the Chriſtians were moulded into a regular body.

It is poſſible that St. Peter went to Rome; it is even poſſible that he was crucified with his head downwards, though that was not cuſtomary; but of all this we have no proof. A letter bearing his name is ſtill extant, in which he ſays that he is at Babylon. Judicious canoniſts will have this Babylon to mean Rome; ſo that had he dated his letter from Rome, it might have been inferred that the letter had been written from Babylon: ſuch inferences are of a long ſtanding; and thus it is that the world has been governed.

A very pious man who had been exorbitantly impoſed on at Rome in relation to the purchaſe of a benefice, a practice which is called *Simony*, being aſked whether he thought that Simon Peter had ever been in that country? anſwered, I ſee no marks of Peter's having been there, but I am very certain Simon was.

As to Peter's perſon, Paul is not the only one who has taken offence at his behaviour: both he and his ſucceſſors have often been withſtood to their face. St. Paul keenly reproached him for eating prohibited meats, as pork, puddings, hare, eels, &c. Peter, in juſtification of himſelf, alledged that, upon the ſixth hour, he had ſeen the heavens opened, and a large table-cloth full of eels, beaſts and birds deſcending from the four quarters of the heavens; and that the voice of an angel called out, "Kill and eat." Probably, ſays Woollaſton, it was the ſame voice which has called to ſo many popes, "Kill every body, and eat up "the people's ſubſtance."

Caſaubon

Caſaubon could not approve Peter's behaviour to Ananias and his wife, who were a good ſort of people. What right, ſays he, had a Jew, a ſlave under the Romans, to order or allow all who believed in Jeſus to ſell their ſubſtance, and lay the produce at his feet. Were an Anabaptiſt preacher at London to order his brethren to bring him all their money, would he not be taken up as a mover of ſedition, a robber, and as ſuch ſent to Tyburn? Was it not a horrid thing to ſtrike Ananias dead, only becauſe out of the money for which he had ſold his eſtate he ſecretly reſerved a few pounds againſt a rainy day, bringing the far greater part to Peter? Scarce was the breath out of Ananias's body, when in comes his wife. Peter, inſtead of kindly informing her that he had juſt killed her huſband for keeping a few pence, and telling her to take care of what ſhe had, allures her into the ſnare. He aſks her whether her huſband had brought in all his money for the ſaints? the poor woman anſwers, Yes, and inſtantly drops down dead. Something hard this!

Corringius aſks why Peter, who thus demoliſhes thoſe who brought him alms, did not rather go and kill all the doctors who had a hand in putting Jeſus to death, and had cauſed himſelf to be ſcourged ſeveral times. Fy, Peter, to kill two Chriſtians who had brought you a good purſe of money; and they who crucified your God you allow to live!

It is to be ſuppoſed that Corringius, when he put forth theſe bold queſtions, was not in a country ſubject to the Inquiſition. Eraſmus has concerning Peter a pretty ſingular remark, that the head of the Chriſtian religion began his apoſtleſhip by denying Jeſus Chriſt; and

the high-prieſt of Judaiſm began his miniſtry by making a golden calf and worſhipping it.

However it be, Peter is tranſmitted to us as poor, and humbly inſtructing the poor; he is like thoſe founders of orders who lived in indigence, but whoſe ſucceſſor, are become great men.

The pope, St. Peter's ſucceſſors has both won and loſt: however, he has ſtill remaining in the ſeveral parts of the world, beſides his immediate ſubjects, about fifty millions of people, who, in many articles, acknowledge his laws.

To have a maſter three or four hundred leagues from one's home; to forbear thinking till that man ſhall have ſeemed to think; not to dare to try definitively a proceſs between our fellow-citizens, but by commiſſioners of this foreigner's nomination; to tranſgreſs the laws of one's country, by which a perſon is reſtrained from marrying his niece, and yet to render this a legitimate marriage, by giving a ſtill more conſiderable ſum to that foreign maſter; not to dare take poſſeſſion of any fields or vineyards conferred by one's own ſovereign, without paying a large ſum to this foreign maſter; not to dare plough one's grounds on a day appointed by a foreigner for commemorating an unknown perſon, whom he has placed in heaven by his own private authority; theſe are the advantages of acknowledging a pope; theſe are the liberties of the Gallican Church.

Other nations there are who carry ſubmiſſion ſtill farther. We have in our times ſeen a foreigner aſk the pope leave to bring to a trial in his royal court of juſtice ſome monks accuſed of regicide, fail in his ſolicitations for leave, and not dare to try thoſe wretches.

It

It is well known that, formerly, the pope's power was ſtill of greater extent. They were much ſuperior to the gods of antiquity; for thoſe deities were only imagined to diſpoſe of empires, but the popes diſpoſed of them in reality.

Sturbinus ſays, that they who doubt of the pope's divinity and infallibility are excuſable, when it is conſidered that St. Peter's ſee has been profaned by forty ſchiſms, and twenty-ſeven of them have been attended with murders, maſſacres, and wars.

That Stephen VII. a prieſt's ſon, had his predeceſſor, Formoſus, dug up, and the corpſe's head cut off.

That Sergius III. was convicted of aſſaſſinations, and had a ſon by Marozia, who inherited the papacy.

That John X. Theodora's gallant, was ſtrangled in his bed.

That John XI. ſon of Sergius III. was known only for his ſcandalous intemperance.

That John XII. was murdered at his ſtrumpet's houſe.

That Benedict IX. bought the pontificate, and ſold it again.

That Gregory VII. was the author of civil wars, which were continually proſecuted by his ſucceſſors for the ſpace of five hundred years.

That laſtly, among ſo many debauched ambitious and ſanguinary popes, there has been an Alexander VI. whoſe name always excites no leſs horror and deteſtation than thoſe of Nero and Caligula.

This, it is ſaid, proves the divinity of their character, that it ſhould have ſubſiſted amidſt ſo many crimes; but had the behaviour of the

Califs

Califs been ſtill more flagitious and execrable, they would then have been ſtill more divine. This is Dermius's argument; but the Jeſuits have anſwered him.

PREJUDICES.

PREJUDICE is an opinion void of judgment: thus every-where many opinions are inſtilled into children before they are able to judge.

There are univerſal and neceſſary Prejudices, and ſuch are eſſential to virtue. In every country children are taught to believe in a God who puniſhes and rewards; to reſpect and to love their father and mother; to hold theft a crime, a ſelfiſh lie a vice, before they can ſo much as gueſs what vice or virtue is.

Thus there are very good Prejudices, and theſe are ſuch as, on being brought to the teſt, judgment ratifies.

Sentiment is not mere Prejudice; it is much ſtronger. It is not becauſe the mother has been told that ſhe muſt love her ſon, that ſhe loves him; ſhe, happily, cannot help her fondneſs for him. It is not from Prejudice that a man runs to aſſiſt an unknown child, whom a beaſt is near devouring, or who is in any other danger.

But it is from mere Prejudice that you reſpect a man dreſſed in a particular manner, and grave in his carriage and diſcourſe. Your parents have told you to bow to ſuch a man; thus you come to reſpect him, before you know whether he deſerves your reſpect. Being grown up, and your knowledge enlarged, you begin to

to ſee that this man is a hypocrite, eaten up with pride, ſelfiſhneſs and craft; hereupon you deſpiſe what you venerated, and Prejudice is ſuperſeded by judgment. You have from Prejudice believed the fables with which you were amuſed in your childhood; you were told that the Titans waged war againſt the gods; and that Venus was in love with Adonis. Theſe fables, at twelve years of age, go down with you as realities; but at twenty you perceive them to be only ingenious allegories.

Let us briefly, for order ſake, examine the different ſorts of Prejudices; we may perhaps find ourſelves like thoſe who perceived that at the time of the Miſſiſſippi they had been calculating imaginary riches.

Prejudices of the Senſes.

Is it not very odd that our eyes always deceive us, even when we ſee very well? whereas we are never deceived by our ears. If a ſound ear hears theſe words, You are handſome, I love you, it is very certain that the perſon ſpeaking did not ſay I hate you, you are ugly: but the apparent ſmoothneſs of a looking-glaſs is a deception; a microſcope ſhews the ſurface to be in reality very rugged; the ſun ſeems to be about two feet in diameter; whereas it is demonſtrated to be a million times larger than the earth.

God, apparently, has put truth in your ears, and error in your eyes: but ſtudy Optics, and you will find that God has not impoſed on you; and that it is impoſſible, in the preſent ſtate of things, objects ſhould appear otherwiſe than you ſee them.

Phyſical

Phyſical Prejudices.

That the ſun riſes and ſets, and the earth is immoveable, are prejudices naturally imbibed: but that lobſters are good for the blood, becauſe in boiling they turn red; that eels cure the palſy, becauſe of their friſking; that the moon has an influence on diſeaſes, becauſe a ſtronger ſymptom of a fever was obſerved in a patient in the wane of the moon; theſe notions, with a thouſand others, were entertained by the empyrics of old, who judged without reaſoning, and led others into their miſtakes.

Hiſtorical Prejudices.

Moſt ſtories have been credited without examination, and ſuch belief is a Prejudice. Fabius Pictor relates, that ſeveral ages before him a veſtal virgin of the city of Alba, going with her pitcher to draw water was raviſhed, and brought into the world Romulus and Remus, and that theſe twins were ſuckled by a ſhe-wolf, &c. This fable the Roman people greedily ſwallowed, without examining whether, at that time, veſtal virgins were known in Latium; whether it was likely that a king's daughter ſhould go out of her convent with a pitcher in her hand; and whether it was agreeable to Nature that a ſhe-wolf, ſo far from eating two infants, ſhould ſuckle them. The Prejudice took root.

A monk wrote that Clovis, being in great danger at the battle of Tolbiac, made a vow if he eſcaped ſafe, to turn Chriſtian; but is it natural in ſuch an exigency to apply to a foreign deity? Is it not in extremities that our native

native religion acts with the greateſt force? What Chriſtian, in a battle againſt the Turks, would not call on the bleſſed Virgin rather than on Mahomet? It is added, that a dove brought a phial in its bill for anointing Clovis; and that an angel brought the oriflamme or banner to be carried before him. All ſuch little tales Prejudice readily credited; but they who are acquainted with human nature very well know, that both the uſurper Clovis and the uſurper Rollo, or Rolf, turned Chriſtians that they might more ſafely rule over Chriſtians; as the Turks, on their becoming maſters of the empire of Conſtantinople, turned Muſſulmen, to ingratiate themſelves with the Muſſulmen.

Religious Prejudices.

If your nurſe has told you that Ceres preſides over grain; or that Viſnou and Xaca have ſeveral times become men; or that Sanmoncodom came upon earth, and cut a foreſt; or that Odid expects you in his hall towards Jutland; or that Mahomet, or ſome other, has made a journey into heaven: laſtly, if your governor afterwards inculcates into your brain the traces made in it by the nurſe, you will never get rid of them during your life. Should your judgment attempt to efface theſe Prejudices, your acquaintance, and eſpecially your female acquaintance, will charge you with impiety, and terrify you; then your derviſe, leaſt his income may ſuffer ſome curtailment, will accuſe you to the cadi; the cadi will do his beſt to have you impaled, for he would have all under him blockheads, thinking that blockheads make tamer ſubjects than others; and

and thus things will go on till your acquaintance the derviſe, and the cadi, ſhall begin to perceive that folly does no good, and that perſecution is abominable.

RELIGION.

Queſtion I.

DR. Warburton, biſhop of Glouceſter, author of one of the moſt learned pieces that ever appeared, in vol. i. p. 8. expreſſes himſelf to this purpoſe: "A Religion, or ſociety, "not founded on the belief of a future ſtate, "ought to be ſupported by an extraordinary "Providence: the Jewiſh Religion was not "founded on the belief of a future ſtate; therefore "it muſt have been ſupported by an extraordinary Providence."

Several divines have declared againſt him, and, diſputant like, have retorted his argument on himſelf.

"A Religion not founded on the doctrine "of the ſoul's immortality, and eternal re-"wards, muſt be falſe. Now Judaiſm had no "ſuch tenets: therefore Judaiſm, ſo far from "being ſupported by Providence, was, ac-"cording to your principles, a falſe and ſavage "Religion, which denied any ſuch thing as "Providence."

Others of the biſhop's adverſaries maintained, that the immortality of the ſoul was known among the Jews even in Moſes's time; but he very evidently proved againſt them, that neither in the *Decalogue*, nor *Leviticus*, nor *Deuteronomy*, is one ſingle word ſaid of this belief;

lief; and that it is ridiculous to go about wreſting and corrupting a few paſſages of the other books in ſupport of a truth about which their book of laws is ſilent.

The biſhop, though he compoſed four volumes to demonſtrate that the Jewiſh law propoſed neither puniſhments nor rewards after death, has not been able to give his adverſaries any very ſatisfactory anſwer. They urged, "either Moſes was acquainted with this doc- "trine, and then he deceived the Jews in not "making it public; or he was ignorant of it: "and, if ſo, he was incapable of founding a "good Religion. Indeed, had the Religion "been good, why was it aboliſhed? A true "Religion ſhould ſuit all times and places; it "ſhould be like the light of the ſun, which "ſhines in all lands, and throughout all gene- "rations."

This prelate, with all his erudition and ſagacity, has been hard put to it in making his way through all theſe difficulties; but what ſyſtem is without difficulties?

Queſtion II.

Another learned perſon, a much greater philoſopher, and one of the moſt profound metaphyſicians of the times, produces ſtrong reaſons to prove that the firſt religion was Polytheiſm; and that before improved reaſon came to ſee there could be only one Supreme Being, men began with believing ſeveral gods.

I, on the contrary, preſume to believe, that they began with worſhipping only one God, and that afterwards human weakneſs adopted ſeveral others; and I conceive the thing to be thus.

It is not to be doubted but villages and country towns were prior to large cities; and that men were divided into ſmall republics before they were united into large empires. It is very natural that a town, terrified at the thunder, diſtreſſed by the ruin of its harveſt, inſulted by a neighbouring town, daily feeling its weakneſs, and every where perceiving an inviſible power, ſoon came to ſay, There is ſome being above us which does us good and hurt.

It ſeems to me impoſſible that they ſhould have ſaid, There are two powers: for wherefore ſeveral? In every thing we begin with the ſimple, then proceed to the compound, and often an improvement of knowledge bring us back again to the ſimple: this is the proceſs of the human mind.

Which being was firſt worſhipped? was it the ſun, was it the moon? I can hardly believe it. Only let us take a view of children, they are pretty nearly on a footing with ignorant men. The beauty and benefit of that luminous body which animates Nature, make no impreſſion on them; as inſenſible are they of the conveniencies we derive from the moon, or of the regular variations of its courſe; they do not ſo much as think of theſe things; they are accuſtomed to them. What men do not fear, they never worſhip. Children look up to the ſky with as much indifference as on the ground; but at a tempeſt the poor creatures tremble, and ran and hide themſelves. I am inclined to think it was ſo with the primitive men. They who firſt obſerved the courſe of the heavenly bodies, and brought them to be objects of admiration and worſhip, muſt neceſſarily have had a tincture of philoſophy: the error was too exalted for rude illiterate huſbandmen.

Thus

Thus the cry of a village would have been no more than this: There is a power which thunders, which ſends down hail on us, which cauſes our children to die, let us, by all means, appeaſe it; but which way? Why, we ſee that little preſents will ſooth angry people, let us try what little preſents will do with this power. He muſt alſo, to be ſure, have a name or title; and that which naturally preſents itſelf firſt is, chief, maſter, lord: thus is this power called *my Lord*. Hence it probably was that the firſt Ægyptians called their god *Knef*; the Syrians, *Adoni*; the neighbouring nations *Baal* or *Bel*, or *Melch* or *Meloc*; the Scythians *Pabe*; all words ſignifying *Lord*, *Maſter*.

In like manner almoſt all America was found to be divided into multitudes of little colonies, all with their patron deity. The Mexicans and Peruvians themſelves, who were large nations, had but one only God; the latter worſhipping Mango Kapack, the other the God of war, whom they called *Vilipuſti*, as the Hebrews had ſtiled their lord *Sabaoth*.

It is not from any ſuperiority or exerciſe of reaſon that all nations began with worſhipping only one Deity; for, had they been philoſophers, they would have worſhipped the univerſal God of Nature, and not the god of a village; they would have examined the infinite teſtimonies acknowledged of a creating and preſerving Being: but they examined nothing; they only perceived, and ſuch is the progreſs of our weak underſtanding. Every town perceived its weakneſs and want of a powerful protector. This tutelary and terrible being they fancied to reſide in a neighbouring foreſt, or mountain, or in a cloud. They fancied only one ſuch power,

becauſe in war the town had but one chief; this being they imagined to be corporeal, it being impoſſible they could have any other idea. They could not but believe that the neighbouring town had alſo its god. Accordingly Jephtha ſays to the inhabitants of Moab: "You law-"fully poſſeſs what your god Chamos has "made you conquer; and you ought to let us "quietly enjoy what our God has given us by "his victories."

This ſpeech from one foreigner to another is very remarkable. The Jews and the Moabites had outed the natives with no other right than force: and one ſays to the other, Thy god has ſupported thee in thy uſurpation, allow my god likewiſe to ſupport mine.

Jeremiah and *Amos* both aſk, "Wherefore "has the god Moloch ſeized on the country of "Gad?" Theſe paſſages ſhow that Antiquity attributed a guardian god to every country, and traces of this theology are likewiſe to be met with in Homer.

It is very natural, that, from the heat of fancy and a vague increaſe of knowledge, men ſoon multiplied their gods, and aſſigned guardians to the elements, ſeas, foreſts, ſprings, and fields. The more they ſurveyed the heavenly bodies, the greater muſt their aſtoniſhment have been. Well might they who worſhipped the deity of a brook, pay their adorations to the ſun: and the firſt ſtep being taken the earth was ſoon covered with deities; ſo that at length cats and onions came to be worſhipped.

However, time muſt neceſſarily improve reaſon: accordingly it produced ſome philoſophers, who ſaw that neither onions nor cats,

nor

nor even the heavenly bodies, had any ſhare in the diſpoſition of Nature. All thoſe philoſophers, Babylonians, Perſians, Egyptians, Scythians, Greeks, and Romans, acknowledged only one Supreme God, rewarding and puniſhing.

This they did not immediately make known to the people; for a word againſt onions and cats, ſpoken before old women and prieſts, would have coſt a man his life; thoſe good people would have ſtoned him. He, who ſhould have ridiculed ſome Egyptians for eating their gods, would have been eaten himſelf; ſince Juvenal relates as fact, that in a controverſial diſpute, an Egyptian was killed and eaten quite raw.

Well! What was to be done? Orpheus and others inſtitute *myſteries*, which the initiated ſwear by execrable oaths never to reveal; and of theſe myſteries the principal is the worſhip of one only God. This great truth ſpreads over half the earth; the number of the initiated ſwells immenſely; the ancient Religion indeed ſtill ſubſiſts, but not being contrary to the tenet of God's unity, it is connived at. The Romans had their *Deus Optimus Maximus*; the Greeks their Ζευς, their Supreme God. All the other deities are only intermediate beings; heroes and emperors were claſſed among the gods, which meant no more than the bleſſed; for it is not to be ſuppoſed that Claudius, Octavius, Tiberius, and Caligula, were accounted the creators of heaven and earth.

In a word, it ſeems demonſtrated that, in Auguſtus's time, all who had any religion acknowledged one Supreme Eternal God, with

ſeveral claſſes of ſecondary deities; the worſhipping of whom has ſince been called *Idolatry*.

The Jewiſh laws never countenanced idolatry; for tho' they admitted Malachim, angels and inferior orders of celeſtial beings, their law appointed no form of worſhip for theſe ſecondary deities. Indeed they adored angels, that is, when they ſaw any, they proſtrated themſelves before them; but as this was a very uncommon caſe, no ceremonial or legal worſhip had been inſtituted for them; neither was any homage paid even to the cherubim of the ark. It is manifeſt, that the Jews worſhipped openly one ſingle God, even as the innumerable crowds of the initiated worſhipped him privately in their myſteries.

Queſtion III.

At this time, when the worſhip of one Supreme God univerſally prevailed in Aſia, in Europe, and Africa, among all who made a due uſe of their reaſon, it was that the Chriſtian Religion received its birth.

Platoniſm greatly promoted the underſtanding of its dogmas. The *Logos*, which in Plato ſignifies *the Wiſdom*, the reaſon of the Supreme Being, with us made the *Word*, and the ſecond perſon of the Deity. Thus Religion was wrapped up in metaphyſics, to human reaſon unfathomable!

How Mary was afterwards declared mother of God; how the conſubſtantiality of the Father and the *Word* was eſtabliſhed, together with the proceſſion of the *Pneuma*, the divine organ of the divine *Logos*; two natures and two wills reſulting from the *Hypoſtaſis*; and, laſtly, the *Superior Manducation*, in which both ſoul and

and body are fed with the members of the Incarnate God, worſhipped and eaten in the form of bread, preſent to the ſight, felt by the taſte, and yet annihilated; theſe things we ſhall not repeat here. All myſteries have ever been ſublime.

So early as the Second century, the expulſion of devils was performed by pronouncing the name of Jeſus; whereas before, the name of *Jehovah*, or *Yhaha*, was made uſe of in ſuch miracles: for St. *Matthew* relates that Jeſus's enemies having ſpread abroad that it was by the name of the prince of the devils that he caſt out the devils, he made them this anſwer: "If I caſt out devils by Beelzebub, by whom do your children caſt them out?"

At what time the Jews acknowledged Beelzebub, a foreign deity, to be prince of the devils, is not known; but we know and learn it from Joſephus, that at Jeruſalem there were exorciſts, whoſe immediate province it was to diſlodge the devils from the bodies of the poſſeſſed, that is, men labouring under uncommon diſtempers; which, in thoſe times, a great part of the world attributed to malignant genii.

Thus the demoniacs were relieved by the true pronunciation of the word Jehovah, now loſt, together with other ceremonies at preſent buried in oblivion.

Exorciſms by Jehovah, or other of God's names, continued to be practiſed even in the early ages of the church. Origen againſt Celſus, No. 262, ſays, "If, when invoking God or "ſwearing by him, he is termed the God of "Abraham, Iſaac, and Jacob, certain things "will be done by thoſe names, ſuch being their "nature and force, that devils are ſubject to "thoſe

" thoſe who utter them; whereas, if called by " any other appellation, as God of the tumul- " tuous ſea, or the deſtroyer, no effect follows. " The word Iſrael tranſlated into Greek will " do nothing; but on pronouncing it in He- " brew, along with the other requiſite words, " the magical operation will take place."

The ſame Origen, No. 19, has theſe remarkable words: " There are names of a natural " virtue, as thoſe uſed by the Wiſe Men in " Egypt, the Magi in Perſia, and the Brach- " mans in India. Magic, as it is called, " is no vain and chimerical art, as the Stoics " and Epicureans pretend; neither were the " names of Sabbaoth, or Adoni, made for creat- " ed beings, but appertain to a myſterious theo- " logy concerning the Creator; hence comes " the virtue of theſe names, when placed in " order, and pronounced according to the " rules, &c."

Origen, in ſpeaking thus, only relates what was univerſally held, and does not deliver his own private opinion. All the religions then known admitted a kind of magic, and with two diſtinctions, the celeſtial and infernal magic, necromancy, and theurgy; every nation had its prodigies, divinations, and oracles. The Perſians did not deny the Egyptian miracles, nor the Egyptian offer to diſcredit the Perſian. God was pleaſed to wink at the firſt Chriſtians eſpouſing the Sybilline oracles, and ſome other unconſequential errors, as not corrupting the eſſentials of Religion.

Another very remarkable circumſtance is, that the Chriſtians of the two firſt centuries abhorred temples, altars, and images. This Origen owns,

owns, No. 374; but on the church's being modelled into a ſettled form, its diſcipline and every thing became altered.

Queſtion IV.

When once a Religion comes to be eſtabliſhed by law, the magiſtrates are very vigilant in ſuppreſſing moſt of the things which uſed to be done by the profeſſors of that religion before it was publicly received. The founders held their private meetings, though forbidden under penalties; now none but public aſſemblies held under the eye of the law are permitted, and all clandeſtine aſſociations made puniſhable. The old maxim was, It is better to obey God than man; now the oppoſite maxim comes into vogue, To obey God, is to conform to the laws of the land. All places rung with obſeſſions and poſſeſſions, the devil was let looſe upon earth; now the devil does not ſtir out of his den. Prodigies and predictions were neceſſary then; now a ſtop is put to them, and they are exploded: he who ſhould openly take upon him to foretel any public calamity would ſoon be ſhown the way to Bedlam. The founders took money underhand from the believers; whereas a man collecting money to diſpoſe of it as he pleaſes, without any legal warrant, would be taken to taſk. Thus the whole of the ſcaffolding uſed in the conſtruction of the building is taken away.

Queſtion V.

Next to our holy Religion, to be ſure the only good Religion, which would be the leaſt bad?

Would it not be the moſt ſimple? would it not be that which taught a great deal of mora

lity and few doctrines? that which tended to make men virtuous without making them fools; that which did not impoſe the belief of things impoſſible, contradictory, injurious to the Deity and pernicious to mankind; and which did not take on itſelf to threaten with eternal puniſhments all who had common ſenſe? would it not be that which did not ſupport its articles by executioners, and deluge the earth with blood for unintelligible ſophiſms? that in which a quibble, a pun, and two or three ſuppoſitious maps, would not ſuffice to make a prieſt a ſovereign and a God, though noted for the moſt profligate morals and execrable practices? that which did not make kings ſubject to this prieſt? would it not be that which taught only the adoration of one God, juſtice, forbearance, and humanity!

Queſtion VI.

The Religion of the Gentiles is ſaid to be abſurd in ſeveral points, contradictory, and pernicious. But have not its evils and follies been greatly exaggerated? Jupiter's carrying on his amours in the ſhape of a ſwan, a bull, with other ſuch doings of the Pagan deities, is certainly the height of ridicule; but let any one, throughout all Antiquity, ſhow me a temple dedicated to Leda lying with a ſwan or a bull. Did Athens or Rome ever hear a ſermon to encourage girls to copulate with the ſwan in their court-yards? Did the collection of fables, ſo beautifully embelliſhed by Ovid, conſtitute their religion? Are they not like our *Golden Legend*, or, *Flower of the Saints?* Should ſome Bramin or Derviſe object to us the ſtory of St. Mary the Egyptian, who, not having wherewith to pay

pay the ſailors, who had brought her into Egypt, voluntarily granted to each of them, in lieu of money, what is called *favours*, we ſhould immediately ſay to the Bramin, You are miſtaken, father, the *Golden Legend* is not our Religion.

We taunt the Ancients with their prodigies and oracles: but could they return on earth, and were the miracles of our lady of Loretto, and thoſe of our lady of Epheſus, to be numbered, in whoſe favour would the balance of the account be?

Human ſacrifices have been introduced almoſt among all nations, but very rarely were they practiſed. Jephtha's daughter and king Agag are the only two we meet with among the Jews, for Iſaac and Jonathan were not ſacrificed. The Grecian ſtory of Iphigenia is not thoroughly verified: human ſacrifices are very rarely heard of among the ancient Romans; in a word, very little blood has the Pagan Religion ſhed, and ours has made the earth an *aceldama*. Ours, to be ſure, is the only good, the only true Religion; but by our abuſe of it, we have done ſo much miſchief, that when we ſpeak of other Religions it ſhould be with temper and modeſty.

Queſtion VII.

If a man would recommend his Religion to ſtrangers or his countrymen, ſhould he not go about it with the moſt winning compoſure, the moſt inſinuating mildneſs? If he ſets out with ſaying, that what he declares is demonſtrably true, he will meet with ſtrong oppoſition; and if he takes upon him to tell them that they reject his doctrine, only becauſe it condemns their paſſions; that their heart has corrupted their

their mind; that they have only a falſe and preſumptuous reaſon, he excites their contempt and reſentment, and overthrows what he was for building up.

If the Religion which he preaches be true, will paſſion and inſolence add to its truth? Do you ſtorm and rage when you ſay that men ſhould be mild, patient, benevolent, juſt, exact in the diſcharge of all the duties of ſociety? No; here every body is of your mind; why then ſuch virulent language to your brother, when you are preaching to him metaphyſical myſteries? It is becauſe his good ſenſe irritates your ſelf-love. You proudly require that your brother ſhould ſubmit his underſtanding to yours; and pride diſappointed blazes into rage; from hence, and hence only, ariſes your paſſion. A man who receives ever ſo many muſket-ſhots in a battle, is never ſeen to expreſs any anger: but a doctor, at the denial of aſſent, kindles into implacable fury.

RESURRECTION.

THE Egyptians are ſaid to have built their ſuperb pyramids only for tombs, where their bodies being embalmed outwardly and inwardly, lay till, at the expiration of a thouſand years, their ſouls returned into them. But if their bodies were to come to life again, and it was their firſt operation, why did the embalmers pierce the ſcull with a hook, and draw the brain out? To think of a man's coming to life again without brains, inclines one to apprehend that the Egyptians had little or none when living: but it muſt be conſidered, that moſt of the Ancients

Ancients believed the ſoul to reſide in the breaſt. And why in the breaſt ſooner than any other part? becauſe it is well known that under all your ſenſations, if any thing violent, we feel a dilatation or contraction about the region of the heart; and this produced the opinion that there was the ſoul's reſidence. This ſoul was ſomething ærial, a light figure roving about where it could, till it had joined its body again.

The belief of the Reſurrection is much more ancient than the Hiſtorical times. Athaladas, Mercury's ſon, could die and come to life again at pleaſure; Eſculapius reſtored Hippolitus to life; Hercules conferred the like kindneſs on Alceſtes; and Pelops, who had been cut to pieces by his father, the gods made whole again: Plato relates that Heres returned to life only for a fortnight.

It was not till a very long time after Plato, that the Phariſees among the Jews adopted the tenet of the Reſurrection.

The Acts of the Apoſtles mentioned a very ſingular tranſaction, and well worthy of notice. St. James and ſeveral of his companions adviſed St. Paul, though ſo thorough a Chriſtian, to go into the temple of Jeruſalem, and obſerve all the ceremonies of the ancient law, to the end all may know, ſay they, that every thing which is ſaid of you is falſe, and that you ſtill continue to obſerve Moſes's law.

St. Paul accordingly went into the temple for ſeven days; but being known on the ſeventh, he was accuſed of having brought ſtrangers into it, with a view of prophaning it.

Now Paul, perceiving that ſome of the croud were Sadducees and others Phariſees, he cried

out in the council, "Brethren, I am a Phariſee, "the ſon of a Phariſee; it is for the hope of "another life, and the reſurrection of the "dead, that I am in danger of being condemn-"ed," *Acts* xxiii. ver. 6. In all this affair not a word had been ſaid about the Reſurrection of the dead; but Paul's driſt in mentioning it was to raiſe a quarrel between the Phariſees and Sadducees.

Ver. 7. "And Paul having ſaid, there aroſe "a diſſention between the Phariſees and Sad-"ducees, and the multitude was divided."

Ver. 8. "For the Sadducees ſay, there is no "Reſurrection, neither angel nor ſpirit; but "the Phariſees confeſs both, &c."

It has been affirmed that Job, who doubtleſs is of great antiquity, was acquainted with the doctrine of the Reſurrection; and, in proof of it, the following words are quoted: "I know that my Redeemer liveth, and that "one day his redemption will riſe on me, or "that I ſhall riſe again from the duſt; that my "ſkin will return; and that I ſhall again ſee "God in my fleſh."

But ſeveral commentators underſtand no more by theſe words, than that Job hopes he ſhall ſoon get over his diſtemper, and ſhall not be always lying on the ground, as he then was: the ſequel ſufficiently proves the truth of this explanation: for the moment he cries out to his falſe and harſh friends, "Why then ſay you, Let us per-"ſecute him; or becauſe you ſhall ſay, Becauſe "we have perſecuted him *." Does not this evidently mean, you will repent of having inſulted me, when you ſhall ſee me again in my

* See our tranſlation, chap. xix. ver. 25. and 28.

former

former ſtate of health and opulence? A ſick perſon ſays I ſhall recover, not I ſhall riſe from the dead. To give forced meanings to clear paſſages is the ſure way never to underſtand one another.

According to St. Jerome, the ſect of the Phariſees began but a very little time before Jeſus Chriſt. Rabbi Hillel is accounted its founder, and he was co-temporary with Gamaliel, St. Paul's maſter.

Many of theſe Phariſees believed that it was only the Jews who were to riſe again; and that as to the reſt of mankind, they were not worth while. Others affirmed that the Reſurrection would be only in Paleſtine, and that bodies buried in other parts would be ſecretly conveyed to the neighbourhood of Jeruſalem, there to be united to their ſoul. St. Paul tells the inhabitants of Theſſalonica, "That the ſecond coming of Chriſt is for them and for him; and "they ſhall be witneſſes of it."

Ver. 16. "For on a ſignal being given by "the archangel and the trumpet of God, the "Lord himſelf ſhall deſcend from heaven, and "they who ſhall have died in Jeſus Chriſt ſhall "riſe firſt."

Ver. 17. "Then we who are alive, and who "ſhall have remained till then, ſhall be caught "up with them in the clouds, to go and meet "the Lord in the air; and thus we ſhall live "for ever with the Lord." 1 *Theſſalonians*, chap. iv.

Does not this important paſſage evidently prove, that the firſt Chriſtians made themſelves ſure that they ſhould ſee the end of the world? and St. Luke actually foretells it as what ſhould happen in his life time.

St. Auſtin thinks that children, and even ſtillborn infants, ſhall riſe at the age of maturity. Origen, Jerome, Athanaſius, Baſil, did not believe that women were to riſe again with the diſtinctions of ſex.

In a word, there have ever been diſputes about what we were, what we are, and what we ſhall be.

SOLOMON.

SURELY Solomon could not be ſo rich as he is ſaid!

The book of *Chronicles* tells us that Melk David his father left him one hundred thouſand talents of gold *, and one thouſand talents of ſilver; ſo enormous a ſum, that it is quite incredible! There is not ſo much caſh in all the nations of the whole world: and it is not eaſy to conceive that David amaſſed ſuch treaſures in ſo ſmall a country as Paleſtine.

Solomon, according to the firſt book of *Chronicles*, had forty-thouſand ſtables for his chariot-horſes. Each ſtable containing ten horſes, makes four hundred thouſand, which, with his twelve thouſand ſaddle-horſes, amount to four hundred and twelve thouſand good war-horſes; a great many for a Jewiſh melk, who never was engaged in a war! Never was the like magnificence ſeen in a country breeding only aſſes, and at preſent without any other beaſt for the ſaddle. But probably times are altered; indeed ſo wiſe a prince, having a thouſand con-

* A talent of gold is generally eſtimated about 5075*l.* Sterling.

cubines,

cubines, might very well have four hundred and twelve thouſand horſes, were it only to give his ſeraglio an airing along Geneſareth lake, or that of Sodom, or towards Cedron brook, one of the moſt delicious ſpots on earth, except that this brook is dry nine months of the year, and the ground a little ſtony.

But is this ſame wiſe Solomon really author of the works fathered on him? is it likely, for inſtance, that the Jewiſh eclogue, called the *Song of Songs*, is of his writing?

A monarch who had a thouſand miſtreſſes may have ſaid to one of theſe charmers, "Kiſs "me with the kiſſes of thy mouth, for thy "breaſts are better than wine." A king and a ſhepherd, amidſt ſuch amorous endearments, may very naturally talk alike: but it is ſomething odd that it is the girl who is made to talk thus wantonly about kiſſes and her ſweetheart's breaſts.

I likewiſe will not deny but a courtly prince may make his miſtreſs ſay, "My huſband is like "a cluſter of myrrh, he ſhall lie all night be-"twixt my breaſts." A cluſter of myrrh is to me ſomething obſcure; but I very well underſtand the charmer's meaning, when ſhe bids her beloved lay his left hand over her neck, and embrace her with his right.

There are ſome expreſſions in which the author's elucidation is wanted; as when he ſays, "Your navel is like a goblet in which there is "always ſomething to drink; your belly is like "a buſhel of wheat; your breaſts are like two "young roes; your noſe is as the tower of Le-"banon."

This I own is not the ſtyle of Virgil's *Eclogues*; but all have not a like ſtyle, and a Jew is not obliged to write like Virgil.

I ſuppoſe it may likewiſe be another beautiful ſtrain of Eaſtern eloquence to ſay, "Our ſiſter "is yet little; ſhe has no breaſts; what ſhall "we do for our ſiſter? If ſhe be a wall, let us "build on her; if a door, let us ſhut her."

We will allow that ſuch words might have eſcaped Solomon, though the wiſeſt of men in a merry mood. This Compoſition is ſaid to be an epithalamium on his marriage with Pharaoh's daughter; but is it natural that Pharaoh's ſon-in-law ſhould leave his beloved in the night, to go and ſaunter in his walnut-yard? and that the queen ſhould run after him bare-footed? that the city-watch ſhould beat her and take her gown from her?

Could a king's daughter have ſaid, "I am "brown, yet am I beautiful like Solomon's "furrs?" Such expreſſions might be overlooked in a home-ſpun ſwain; though after all, there can be little affinity between furrs and a girl's beauty. Well, but Solomon's furrs might be exceedingly admired in their time; and for a low-lived Jew, in a lay to his ſweetheart, to tell her in his Jewiſh gibberiſh, that never any Jewiſh king had ſuch fine furred gowns as her dear ſelf, was not at all out of character; but Solomon muſt have been ſtrangely infatuated with his furrs to compare them to his miſtreſs. Were a king in our times to write ſuch an epithalamium on his marriage with a neighbouring monarch's daughter, he would forfeit all title to the laurel.

Several Rabbins have advanced that this luſcious eclogue not only is not Solomon's, but is not ſo much as authentic. Theodore de Mopſueſte was of the ſame opinion; and the celebrated Grotius calls the *Song of Songs* a libidi-

nous

nous work, *flagitioſus*; yet it is received as canonical, and reputed to be throughout an allegory of Chriſt's and his Churches' eſpouſals. The allegory muſt be owned a little forced; and what the Church could mean by its little ſiſter having no bubbies, and that if a wall ſhe muſt be built on, is impenetrably obſcure.

Eccleſiaſtes is of a more ſerious turn, but no more Solomon's than the *Song of Sōngs*. The author is commonly thought to be Jeſus the ſon of Sirach, whilſt others attribute it to Philo of Biblos: but whoever he was, the *Pentateuch* ſeems not to have been known in his time, elſe he would not have ſaid, that at the time of the deluge, Abraham was going to ſacrifice Iſaac, or have ſpoken of Joſeph the Patriarch as the King of Egypt.

The *Proverbs* have been attributed to Iſaiah, Elziah, Sobna, Eliakim, Joake, and many others; but to whomſoever we owe this collection of Eaſtern ſentences, we may be ſure it does not come from a royal hand. Would a king have ſaid, "The wrath of a king is as the "roaring of a lion?" This is the language of a ſubject or ſlave who trembles at a frown from his maſter. Would Solomon have harped ſo much on a whoriſh woman? would he have ſaid, "Look not on wine when it appears bright "in the glaſs, and its colour ſhines?"

I very much queſtion whether drinking-glaſſes were made in Solomon's time; the invention is but modern: the Ancients drank out of wooden or metal cups; and this ſingle paſſage betrays that book to be the work of ſome Alexandrine Jew, and written long ſince Alexander.

We

We now come to *Eccleſiaſtes*, which Grotius affirms to have been written in the time of Zorababel. This author's freedom is known to every body; he ſays, "That men are in no-"thing better than beaſts; that it is better ne-"ver to have been born than to exiſt; that "there is no other life; that the only good is "to eat and drink, and be merry with the wo-"man one loves."

Solomon perhaps might have talked in this manner to ſome of his women, and ſome conſtrue theſe ſayings as objections which he makes to himſelf; but beſides the libertiniſm of which they ſtrongly favour, they have nothing of the appearance of objections; and to make an author mean the contrary of what he ſays, is an inſult on the world.

However, ſeveral of the fathers tell us that Solomon repented, and impoſed on himſelf a ſevere penance: now this ſhould ſilence all animadverſions on his conduct.

But though theſe books were written by a Jew, what is that to us? The Chriſtian religion is indeed founded on Judaiſm, but not on all the Jewiſh books. Why ſhould the *Songs of Songs* be held more ſacred among us than the fables of the Talmud? The anſwer is, becauſe we have included it in the Hebrew canon. And what is this ſame canon? It is a collection of authentic works. Well, and muſt a work of courſe be divine, for being authentic? For inſtance, a hiſtory of the kings of Juda and of Sichem, what is it but a hiſtory? A ſtrange prepoſſeſſion, indeed! We deſpiſe and abhor the Jews; and yet we inſiſt that all ſuch of their writings which we have collected bear the ſacred ſtamp of divinity. Never was ſuch a contradiction heard of!

SENSATION.

OYSTERS, we are told, have two ſenſes, moles four, and other animals, like men, have five. Some are for admitting a ſixth, but it is evident that the voluptuous Senſation, which is what they mean, comes within the touch; and that five ſenſes make up our whole portion We cannot conceive nor deſire any thing beyond.

The inhabitants of other globes may have ſenſes which we know nothing of: the number of the ſenſes may gradually increaſe from globe to globe; and the being endued with innumerable ſenſes, and all perfect, may be the apex or period of all beings.

But we with five organs, what power have we over them? It is always involuntarily that we feel, and never from our own inclination; in the preſence of the object it is impoſſible not to have the Senſation appointed by our nature. The Senſation, though in us, does not at all depend on us; we receive it, and in what manner? is there any affinity between the vibrations of the air, the words of a ſong, and the impreſſion which theſe words make on my brain?

Thought ſeems to us ſomething ſtrange; but Senſation is no leſs wonderful; a divine power equally ſhows itſelf in the Senſation of the meaneſt inſect, as in a Newton's brain. Yet at ſeeing thouſands of little animals deſtroyed, you are not in the leaſt concerned what becomes of their ſenſitive faculty, though this faculty be the work of the Being of beings. You look on them as machines in Nature, born to periſh and make room for others.

Wherefore

Wherefore and how ſhould Senſations ſubſiſt, when they no longer exiſt? what need is there for the Author of every thing that has being to preſerve properties of which the ſubject is extinct? It may as well be ſaid, that the power of the Senſitive Plant, to draw in its leaves towards its twigs, ſubſiſts when the plant is withered. Here undoubtedly it will be aſked, How is it that the Senſation of animals periſhing with them, man's faculty ſurvives him? that is a queſtion beyond the verge of my knowledge; all I can ſay to it is, the Eternal Author both of Senſation and thought alone knows how he imparts it, and how he preſerves it.

It was the current opinion of all Antiquity, that nothing is in our underſtanding which was not before in our ſenſes. Deſcartes, in his *Philoſophical Romance*, advanced, that we had metaphyſical ideas before we ſo much as knew our nurſe's breaſts. A college of divines condemned this dogma, not becauſe it was an error, but a novelty: afterwards it adopted this very error, becauſe it had been overthrown by Locke, an Engliſh philoſopher; and an Engliſhman to be ſure, muſt be in the wrong. After ſuch ſhifts of opinion, it has again proſcribed that ancient truth, that the ſenſes are the inlets to the underſtanding. It ſeems to have acted like governments loaded with debts, ſometimes giving a currency to certain notes, and afterwards ſuppreſſing them. But this college's notes have quite loſt their currency for ſome time paſt.

In ſpite of all the colleges of the world, philoſophers will ſtill ſee that our firſt knowledge we receive from our Senſations, and that our memory is no more than a continued Senſation: a man born without any of his five ſenſes would,

would, could he live, be totally void of any ideas. It is owing to the ſenſes that we even have our metaphyſical notions: for how ſhould a circle or a triangle be meaſured, without having ſeen or felt a triangle? How can we form an idea, imperfect as it is, of infinitude, but by enlarging boundaries? and how can we throw down boundaries without having ſeen or felt them?

An eminent philoſopher * ſays Senſation includes all our faculties.

What muſt be inferred from all this? This I leave to reflective readers.

SOUL.

IT would be a fine thing to ſee one's ſoul. *Know thyſelf* is an excellent precept, which God alone can practiſe. Who but he can know his eſſence?

We call ſoul that which animates; and ſo contracted is our underſtanding, that we know little more of it. Three-fourths of our ſpecies do not go that length, and little concern themſelves about the thinking being; the other fourth is ſeeking, but nobody has found, nor ever will find.

Thou poor pedant ſeeſt a vegetating plant, and thou ſayeſt Vegetation, or even Vegetative Soul. Thou obſerveſt bodies have and give motion, and this with thee is ſtrength. Thy hound's aptneſs in learning to hunt under thy inſtruction thou calleſt inſtinct, *ſenſitive* Soul; and as thou haſt combined ideas, that thou termeſt ſpirit.

* *Traite des Senſations, tom.* ii. p. 128.

But

But pray, what do you mean by theſe words, This flower vegetates? Is there a real being named Vegetation? One body impels another, but is there in it a diſtinct being called *ſtrength?* This hound brings thee a partridge; but is there a being called *inſtinct?* Wouldſt thou not laugh at a philoſopher, had he even been Alexander's preceptor, who ſhould tell thee, All animals live; therefore there is in them a being, a ſubſtantial form, which is life.

Could a tulip ſpeak, and ſhould it ſay to thee, We are evidently two beings united, wouldſt thou not contemptuouſly turn thy back to the tulip?

Let us firſt ſee what thou knoweſt, and of what thou art certain: that thou walkeſt with thy feet; that thou digeſteſt by thy ſtomach; that thou feeleſt all over thy body; and that thou thinkeſt by thy head. Let us ſee if thy reaſon alone could give thee ſo much inſight as to conclude, without any ſupernatural help, that thou haſt a Soul?

The firſt philoſophers both Chaldeans and Egyptians, ſaid, there muſt be ſomething in us that produces our thoughts. This ſomething muſt be very ſubtile; it is a breath; it is a fire; it is æther; it is a quinteſſence; it is a light form; it is an entelchia; it is a number; it is harmony. According to the divine Plato, it is a compound of the ſame and of the other; and Epicurus, from Democritus, has ſaid, that it is thinking atoms in us. But, friend, how does an atom think? Own your ignorance here.

The opinion which, unqueſtionably, we ſhould embrace, is, that the Soul is an immaterial being; but as certainly you do not conceive what this immaterial being is. No, anſwer the learned; but

but we know that its nature is to think. And how came you to know that? We know it, becauſe it does think. O Doctors! O Schoolmen! I am very much afraid that you are as ignorant as Epicurus. The nature of a ſtone is to fall, becauſe it falls; but I aſk you what makes it fall?

We know, continued they, that a ſtone has no ſoul. Granted, I believe it as well as you. We know that a negative and an affirmative are not diviſible, are not parts of matter: I am of your opinion. But matter, otherwiſe unknown to us, has qualities that are not diviſible, as gravitation towards a centre, given it by God. Now this gravitation has no parts, is not diviſible. The motory force of bodies is not a being compoſed of parts; neither can it be ſaid that the vegetation of all organized bodies, their life, their inſtinct, are diſtinct or deviſable beings. You can no more cut in two the vegetation of a roſe, the life of a horſe, the inſtinct of a dog, than you can cut in two, a ſenſation, a negation, or an affirmation. Thus your fine argument, taken from the indiviſibility of thought, proves nothing at all.

What then do you call your Soul? What idea have you of it? All you can of yourſelf, without a revelation, allow to be in yourſelf, is a power unknown to you of feeling and thinking.

Now, honeſtly tell me, is this power of feeling and thinking the ſame as that by which you digeſt and walk? You tell me it is not: for it would be in vain for your underſtanding to ſay to your ſtomach, Digeſt; it will do no ſuch thing if it be out of order; and to as little effect would your immaterial being command your

feet to walk; they will not budge, if the gout be in them.

The Greeks were well aware that thought often had no concern with the play of our organs; inſtead of thoſe organs they ſubſtituted a Senſitive Soul, and for the thoughts a more fine and more ſubtile Soul, a νόος.

But let us come to this Soul of thought, which on a thouſand occaſions had the ſuperintendency over the Senſitive Soul. The thinking Soul orders its hands to take, and they take; but it never tells its heart to beat, its blood to flow, or its chyle to form itſelf; all this is done without it. Thus are two ſouls full of buſineſs, and very little miſtreſſes in their own home.

Now certainly that firſt Senſitive Soul does not exiſt; it is nothing but the motion of your organs. Obſerve this, O Man! that thy weak reaſon affords thee no more proof that the other Soul exiſts. It is only by faith that thou canſt know it. Thou art born; thou liveſt; thou acteſt; thou thinkeſt; thou ſleepeſt and wakeſt, without knowing how. God has given thee the faculty of thinking, as he has given thee all thy other appurtenances: and had he not come at the time appointed by his providence to inform thee that thou haſt an immaterial and immortal Soul, thou wouldeſt have been without any proof of it.

Let us now take a view of the fine ſyſtems which Philoſophy has ſtruck out concerning the Souls. One ſays that the Soul of man is part of the ſubſtance of God himſelf; another, that it is part of the great All; a third, that it has been created from all eternity; a fourth, that it is made, and not created: others affirm that God makes them as they are wanted; and that they come

come at the inſtant of copulation: one cries they are lodged in the ſeminal animalcules; not at all, ſays another, they take up their reſidence in the Falopian tubes. One coming in at the heat of the diſpute, bawls, You are all out, the Soul ſtays ſix weeks till the fœtus be formed, and then poſſeſſes itſelf of the pineal gland; but if the germ prove addle, it goes away to whence it came, till a better opportunity. The laſt opinion makes its abode to be in the callous body. This is the ſituation aſſigned to it by La Peironie. Indeed none under the king of France's firſt ſurgeon cou'd provide ſuch an apartment for the Soul. However, the ſurgeon has got into better vogue than his callous body.

St. Thomas, in his 75th queſtion, &c. ſays, that the ſoul is a form *ſubſiſtens per ſe*: that it is all in all; that its eſſence differs from its power; that there are three vegetative Souls, the nutritive, the augmentative, and the generative; that the memory of ſpiritual things is ſpiritual, and the memory of corporeal things is corporeal; that the rational Soul is an immaterial form as to the operations, and material in eſſence. St. Thomas has written two thouſand pages all of this force and perſpicuity. No wonder the ſchools ſtyle him the Angelic Doctor!

As many ſyſtems have been invented on the manner of this Soul's perceptions when it ſhall have quitted this body, by which it perceived how it will hear without ears, ſmell without a noſe, and feel without hands; what body it will afterwards re-aſſume, whether that which it had at the age of two years, or of fourſcore! how the *Me*, the identity of the ſame perſon, will ſubſiſt? how the Soul of a man, who was ſeized with ideotiſm at the age of fifteen, and died in

that ſtate at ſeventy, will recover the train of ideas which it had at its age of puberty? by what dexterity a Soul, one of whoſe legs was cut off in Europe, and which loſt an arm in America, will find this leg and arm again, after their ſeveral mutations into eſculent herbs, and the blood of ſome other animals? There would be no end of enumerating all the extravagancies which this poor human Soul has broached concerning itſelf.

We live upon this earth in the ſame manner as the man with the iron maſk ſpent his days in priſon, without knowing his original, or the reaſon of his being confined, which excited a general curioſity.

If any man has diſcovered a ray of light in this region of darkneſs, perhaps it is Mallebranche, notwithſtanding the general prejudices againſt this ſyſtem. It does not differ greatly from that of the Stoics; and who knows but theſe two opinions, properly rectified, come neareſt the truth? There is, I think, ſomething very ſublime in that ancient notion; "We exiſt in "God; our thoughts, our ſentiments, are deriv-"ed from the Supreme Being."

A moſt remarkable circumſtance is, that in the laws of God's people, not a word is ſaid of the Soul's ſpirituality and immortality, nothing in the *Decalogue*, nothing in *Leviticus*, nor in *Deuteronomy*.

It is very certain, it is manifeſt that Moſes no where propoſes to the Jews rewards and puniſhments in another ſtate; that he never mentions to them the immortality of their Souls; that he never encourages them with the hopes of heaven, nor does he threaten them with hell; his promiſes and menaces are all temporal.

Before

Before his death he tells them in *Deuteronomy*,
" If, after having children and grand-children,
" you deal falſely, you ſhall be cut off from the
" land, and be made little among the nations.
" I am a jealous God, puniſhing the iniquity
" of the fathers to the third and fourth gene-
" ration.
" Honour thy father and mother, that thy life
" may be long.
" You ſhall never want food.
" If you follow after ſtrange gods, you ſhall
" be deſtroyed.
" If you obey the Lord you ſhall have rain in
" ſpring and autumn; corn, oil, wine, and fod-
" der for your beaſts, that you may eat and be
" ſatisfied.
" Put theſe words into your hearts, about
" your hands, between your eyes; write them
" on your doors, that your days may be mul-
" tiplied.
" Do as I order you, without adding or taking
" away any thing.
" If a prophet ariſe among you, foretelling
" ſtrange things, and his prophecy is true, and
" what he ſays comes to paſs; ſhould he ſay to
" you, Come let us follow ſtrange gods, ye ſhall
" immediately kill him; and all the people
" ſmite him after you.
" When the Lord ſhall have delivered the
" nations into your hands, put them all to the
" ſword, without ſparing one ſingle man; thou
" ſhalt not pity any one.
" Eat no unclean birds, as the eagle, and the
" oſſifrage, and the oſprey, &c.
" Eat no creatures which chew the cud and
" are not cloven-footed, as the camel, the
" hare, and the coney.

" Whilſt you obſerve all thoſe ordinances,
" you ſhall be bleſſed in your houſes and in
" your fields; the fruits of your body, of your
" land, of your cattle, ſhall be bleſſed.

" If you fail to obſerve all theſe ordinances,
" and ceremonies, curſed ſhall ye be in your
" houſes and in your fields.——

" Famine and poverty ſhall come on you;
" you ſhall die, diſtreſſed by cold, want, and
" ſickneſs; you ſhall have the itch, the ſcab;
" you ſhall have ulcers in your knees, and in
" your legs.

" The ſtrangers ſhall lend to you on uſury—
" —becauſe ye have not ſerved the Lord.

" And ye ſhall eat the fruit of your bodies,
" and the fleſh of your ſons and of your daugh-
" ters."

Do not all theſe promiſes and threatenings relate entirely to things of time and this world? is there a ſingle word in them concerning the Soul's immortality, and a future life?

Several celebrated commentators have been of opinion, that thoſe two capital doctrines were very well known to Moſes, and in proof of it produce Jacob's words, who, apprehending that his ſon had been devoured by wild beaſts, ſays in his grief, I ſhall go down with my ſon to the grave, *in infernum*, into hell; that is to ſay, as my ſon is dead, let me die.

They farther prove it by paſſages from *Iſaiah* and *Ezekiel*; but the Hebrews, to whom Moſes was ſpeaking, knew nothing of thoſe two prophets, as not living till ſome ages after.

To diſpute about Moſes's private ſentiments, is waſting words to no purpoſe. The certain fact is, that in his public laws he has never ſo much as once made mention of a life to come,

limiting all punishments and all rewards to the present state. If he was acquainted with a future life, why did he not expressly set forth such an important tenet? and if he was a stranger to it, what was the scope of his mission?

This is a question advanced by several great men: and in answer to it they say, that Moses's Lord, who is the Lord of all men, reserved to himself the prerogative of explaining to the Jews, in his own time, a doctrine which they were not in a condition to understand when in the Wilderness.

Had Moses taught the doctrine of the immortality of the Soul, a great school among the Jews would not always have opposed it. Nay, that great school, the Sadducees, would not have been allowed of in the state, much less would they have held the chief employments; and still much less would high-priests have been taken from such a body.

It appears, that the Jews were not divided into three sects, the Pharisees, the Sadducees, and the Essenes, till after the foundation of Alexandria. Josephus the historian, who was a Pharisee, says, in book XIII. of his *Antiquities*, that the Pharisees believed the metempsychosis. The Sadducees held that the Soul perished with the body. The opinion of the Essenes was, that Souls were immortal, and came down into bodies from the upper regions of the air in an aerial form; that their return thither is by a rapid attraction; and, after death, those which belonged to good persons have mansions assigned them beyond the ocean, in a country where there is neither heat nor cold, wind nor rain, whilst the Souls of the wicked go to a quite contrary climate. Such was the theology of the Jews.

He

He who alone was to ſet mankind right came and overthrew theſe three ſects; but without him we never ſhould have been able to know any thing of the Soul; for philoſophers never had any determinate idea of it: and Moſes, the only true legiſlator of the world before our Divine Teacher; Moſes, who ſpoke to God face to face, and who ſaw only his hinder parts, has left mankind in their natural ignorance of this momentous article: ſo that it is but ſeventeen hundred years ſince there has been any certainty of the exiſtence and immortality of the Soul.

Cicero had only ſurmiſes; his grand-ſon and grand-daughter might have learned farther from the firſt Galileans who came to Rome.

But before and ſince that time, in all the parts of the earth where the Apoſtles had not preached the goſpel, every one might ſay to his Soul, Who art thou? whence comeſt thou? what what art thou doing? whither art thou going? Thou art I know not what; thou thinkeſt and perceiveſt; and wert thou to perceive and think a hundred thouſand millions of years, never wouldſt thou, by thine own faculties, without the aſſiſtance of God, know a jot more than thou knoweſt now.

Know, Man! that God has given thee underſtanding to guide thy behaviour, and not to penetrate into the eſſence of the things which he has created.

SUPERSTITION.

WHATEVER goes beyond the adoration of one Supreme Being, and a ſubmiſſion of the heart

heart to his eternal orders, is generally Superſtition; and a moſt dangerous Superſtition is the annexion of the pardon of crimes to certain ceremonies.

Et nigras mactant pecudes et manibus divis
Inferias mittunt.
O faciles nimium qui triſtia crimina cædis
Flaminea tolli poſſe putatis aqua!

You imagine that God will forget your having killed a man, only for your waſhing yourſelf in a river, ſacrificing a black ſheep, and ſome words being ſaid over you. Of courſe, then, a ſecond murder will be forgiven you at the ſame eaſy rate, and ſo a third; and a hundred murders will only coſt you a hundred black ſheep, and a hundred ablutions! Poor Mortals! away with ſuch conceits; the beſt way is, commit no murder, and ſo ſave your black ſheep.

How ſcandalous is it to imagine that a prieſt of Iſis and Cybele can reconcile you to the Deity, by playing on cymbals and caſtanets! And what is this prieſt of Cybele, this vagrant gelding, who lives by your weakneſs, that he ſhall ſet up to be as a meditator between heaven and you? Has he any commiſſion from God? He takes money from you only for muttering ſome ſtrange words; and can you think that the Being of beings ratifies what this hypocrite ſays?

Some Superſtitions are innocent; you dance on Diana or Pomona's feſtivals, or thoſe of any of the ſecondary gods in your calendar: be it ſo; dancing is pleaſant, healthy, and exhilarating; it hurts no body; but do not take it into your head that Pomona and Vertumnus are mightily pleaſed at your having frolicked in honour

honour of them; and that ſhould you fail to do ſo, they would make you ſmart for it. The gardener's ſpade and hoe are the only Pomona and Vertumnus. Do not be ſo weak as to think that your garden will be deſtroyed by a tempeſt if you omit dancing the Pyrrhic or the Cordax.

There is another Superſtition which perhaps is excuſable, and even an incentive to virtue; I mean deifying great men who have been ſignal benefactors to their own ſpecies. To be ſure it would be better only to look on them as venerable perſonages, and eſpecially to endeavour to imitate them; therefore revere without worſhipping, a Solon, a Thales, a Pythagoras; but by no means pay thy adorations to Hercules for having cleanſed Augeas's ſtables, and lying with fifty girls in one night.

Eſpecially forbear ſetting up a worſhip for wretches without any other merit than ignorance, enthuſiaſm, and naſtineſs; who made a vow of idleneſs and beggary, and gloried in ſuch infamy: fit ſubjects indeed for deification after their death, who were never known to do the leaſt good when living!

Obſerve that the moſt Superſtitious times have ever been noted for the greateſt enormities.

TOLERATION.

WHAT is *Toleration?* It is a privilege to which human nature is entitled: we are all made up of weakneſs and errors; it therefore behoves us mutually to forgive one another's follies. This is the very firſt law of Nature.

Though

Though the Gueber, the Banian, the Jew, the Mahometan, the lettered Chineſe, the Greek, the Roman Catholic, the Quaker, traffic together on the Exchange of Amſterdam, London, Surat, or Baſſora, they will never offer to lift up a poinard againſt each other to gain proſelytes; wherefore then, ſince the firſt council of Nice, have we been almoſt continually cutting each other's throats?

Conſtantine began with iſſuing an edict allowing the exerciſe of all religions, and ſome time after turned perſecutor. Before him, all the ſevere treatment of the Chriſtians proceeded purely from their beginning to make a party in the ſtate. The Romans permitted every kind of worſhip, even of the Jews and Egyptians, both which they ſo very much deſpiſed. How then came Rome to tolerate theſe forms? It was becauſe neither the Egyptians nor the Jews themſelves went about to exterminate the ancient religion of the empire; they did not croſs ſeas and lands to make proſelytes; the getting of money was all they minded; whereas it is indiſputable that the Chriſtians could not be eaſy unleſs their religion bore the ſway. The Jews were diſguſted at the ſtatue of Jupiter being ſet up at Jeruſalem; but the Chriſtians would not ſo much as allow it to be in the capitol of Rome. St. Thomas candidly owns, that it was only for want of power that the Chriſtians did not dethrone the emperors: they held that all the world ought to embrace their religion; this of courſe made them enemies to all the world, till its happy converſion.

Their controverſial points likewiſe ſet them at enmity one againſt another concerning the divinity of Chriſt; they who denied it were anathematized

thematized as Ebionites; and these anathematized the worshippers of Jesus.

If some would have all goods to be in common, as they alledged was the custom in the Apostles' time, their adversaries call them *Nicolaitans*, and accuse them of the most horrid crimes. If others set up for a mystical devotion, they are branded with the appellation of *Gnostics*, and opposed with extreme vehemence and severity. Marcian, for disputing on the Trinity, got the name of an *Idolater*

Tertullian, Praxeas, Origen, Novatus, Novatianus, Sabellus, and Donatus, were all persecuted by their brethren before Constantine's time; and no sooner had Constantine established the Christian religion, than the Athanasians and Eusebians fell foul of one another; and ever since, down to our own times, the Christian church has been deluged with blood.

The Jewish people were, I own, extremely barbarous and merciless, massacring all the inhabitants of a little wretched country, to which they had no more right than their vile descendents have to Paris or London. However, when Naaman is cured of his leprosy by dipping seven times in the river Jordan, and by way of expressing his gratitude to Elisha, from whom he had the secret of that easy cure, he tells him that he will worship the God of the Jews, he yet reserves to himself the liberty to worship his sovereign's God likewise; and asks Elisha's leave, which the prophet readily grants. The Jews worshipped their God, but never were offended at, or so much as thought it strange that every nation had its own deity. They acquiesced in Chamoth's giving a tract of land to the Moabites, provided they would let them quietly enjoy what

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what they held from their God. Jacob made no difficulty of marrying an idolater's daughter; for Laban had another kind of God than he whom Jacob worſhipped. Theſe are inſtances of Toleration among the moſt haughty, moſt obſtinate, and moſt cruel people of all antiquity; and we, overlooking what little indulgence was among them, have imitated only their ſanguinary rancour.

Every individual perſecuting another for not being of his opinion is a *monſter*: this is evident beyond all diſpute. But the government! men in power, princes! how are they to deal with thoſe of a different worſhip from theirs? If foreigners and powerful, it is certain a prince will not diſdain entering into an alliance with them. Francis I. though his Moſt Chriſtian Majeſty, unites with the Muſſulmen againſt Charles V. likewiſe a Moſt Chriſtian monarch. Francis ſupplies the German Lutherans with money to ſupport the revolt againſt the emperor; but according to cuſtom, burns them in his own country; thus from policy he pays them in Saxony; and from policy makes bonefires of them at Paris. But what was the conſequence? Perſecution ever makes proſelytes. France came to ſwarm with new Proteſtants, who at firſt quietly ſubmitted to be hanged, and afterwards hung others; civil wars came on; and St. Bartholomew's day, or the *Maſſacre of Paris*, crowned all. Thus this corner of the world became worſe than all that ever the Ancients or Moderns have ſaid of hell.

Ye fools! never to pay a proper worſhip to the God who made you! wretches, on whom the example of the Noachidæ, the lettered Chineſe, the Perſees, and all wiſe men have had no influence! Monſters; to whom ſuperſtitions

are neceſſary as carrion to crows! You have been already told it, and I have nothing elſe to tell you; whilſt you have but two religions among you, they will ever be at daggers drawing; if you have thirty, they will live quietly. Turn your eyes to the Grand Seignior; he has among his ſubjects Guebers, Banians, Greeks, Latins, Chriſtians, and Neſtorians. Whoever goes about to raiſe any diſturbance is ſurely impaled; and thus all live in peace and quietneſs.

TYRANNY.

By a tyrant is meant a ſovereign who makes his humour the law, who ſeizes on his ſubjects' ſubſtance, and afterwards inliſts them to go and give his neighbours the like treatment. Theſe tyrants are not known in Europe.

Tyranny is diſtinguiſhed into that of one perſon and of many; a body invading the rights of other bodies, and corrupting the laws, that it may exerciſe a deſpotiſm apparently legal, is the latter Tyranny; but Europe likewiſe has none of theſe tyrants.

Under which Tyranny would you chuſe to live? Under none; but had I the option, the Tyranny of one perſon appears to me leſs odious and dreadful than that of many. A deſpot has always ſome intervals of good humour; which is never known in an aſſembly of deſpots. If a tyrant has done me an injury, there is his miſtreſs, his confeſſor, or his page, by means of whom I may appeaſe him, and obtain redreſs; but a ſet of ſupercilious tyrants is inacceſſible to all applications. If they are not

unjuſt, ſtill they are auſtere and harſh; and no favours are ever known to come from them.

Under one deſpot, I need only ſtand up againſt a wall when I ſee him coming by, or proſtrate myſelf, or knock my forehead againſt the ground, according to the cuſtom of the country; but under a body of perhaps a hundred deſpots, I may be obliged to repeat this ceremony a hundred times a-day, which is not a little troubleſome to thoſe who are not very nimble. Another diſagreeable circumſtance is, if my farm happens to be in the neighbourhood of one of our great lords, it is unknown what damages I am obliged to put up with; and if I have a law-ſuit with a relation of one of their High-mightineſſes, it will infallibly go againſt me. I am very much afraid that in this world things will come to ſuch a paſs, as to have no other option than being either hammer or anvil. Happy he who gets clear of this alternative!

VIRTUE.

WHAT is *Virtue?* Doing good to others. How can I give the name of Virtue to any one but to him who does me good? I am in want, you relieve me; I am in danger, you come to my aſſiſtance; I have been deceived, you tell me the truth; I am ill uſed, you comfort me; I am ignorant, you inſtruct me; I muſt ſay then you are virtuous. But what will become of the cardinal and theological Virtues? Let ſome even remain in the ſchools.

What is your temperance to me? It is no more than an obſervance of a rule of health:

you will be the better for it; and much good may it do you. If you have faith and hope, better ſtill; they will procure you eternal life. Your theological Virtues are heavenly gifts, and thoſe you call *cardinal* are excellent qualities for your guidance in life; but relatively to your neighbour, they are no Virtues. The prudent man does good to himſelf; the virtuous to men in general. Very well was it ſaid by St. Paul, that charity is better than faith and hope.

But how! are no Virtues to be admitted but thoſe by which others are benefited? No indeed. We live in a ſociety; conſequently there is nothing truly good to us but what is for the good of ſuch ſociety. If a hermit is ſober and devout, and among other mortifications wears a ſackcloth ſhirt, ſuch a one I ſet down as a ſaint; but before I ſhall ſtyle him *virtuous*, let him do ſome act of Virtue which will promote the well-being of his fellow-creatures. Whilſt he lives by himſelf, to us he is neither good nor bad; he is nothing. If St. Bruno reconciled families, and relieved the indigent, he was virtuous; if he prayed and faſted in the deſart, he was a ſaint. Among men Virtue is a mutual exchange of kindneſſes, and whoever declines ſuch exchanges ought not to be reckoned a member of ſociety. Were that ſaint to live in the world, probably he would do good in it; but whilſt he keeps out of it, the world will only do his ſaintſhip juſtice in not allowing him to be virtuous. He may be good to himſelf, but not to us.

But, ſay you, if a hermit be given to drunkenneſs, ſenſuality, and private debauchery, he is a vicious man; conſequently with the oppoſite qualities he is virtuous. That is what I can-

I cannot come into. If he has thoſe faults, he is a very filthy man; but with regard to ſociety, as it is not hurt by his infamies, he is not vicious, wicked, or deſerving of puniſhment. It is to be preſumed, that were he to return into ſociety, he would do much harm, and prove a very bad man. Of this there is a greater probability, than that the temperate and chaſte hermit will be a good man; for in public life faults increaſe, and good qualities diminiſh.

A much ſtronger objection is, that Nero, pope Alexander VI. and other ſuch monſters, did ſome good things. I take upon me to anſwer, that when they did they were virtuous.

Some divines, ſo far from allowing that excellent emperor Antoninus to have been a good man, repreſent him as a conceited Stoic, who, beſides ruling over men, coveted their eſteem; that in all the good he did to mankind, his own reputation was the end; that his juſtice, application and benevolence, proceeded purely from vanity; and that his Virtues were a downright impoſition on the world. At this I cannot forbear crying out, O! my God, be pleaſed, in thy goodneſs, often to give us ſuch hypocrites.

WAR.

FAMINE, the plague, and war, are the three moſt famous ingredients in this lower world. Under famine may be claſſed all the noxious foods which want obliges us to have recourſe to; thus ſhortening our life, whilſt we hope to ſupport it.

In the plague are included all contagious diſtempers; and theſe are no leſs than two or three thouſand. Theſe two gifts we hold from Providence; but War, in which all thoſe gifts are concentered, we owe to the fancy of three or four hundred perſons ſcattered over the ſurface of this globe, under the name of *Princes* and *Miniſters*; and on this account it may be, that in ſeveral dedications they are called *the living Images of the Deity*.

The moſt hardened flatterer will allow, that War is ever attended with plague and famine, eſpecially if he has ſeen the military hoſpitals in Germany, or paſſed through ſome villages where ſome notable feat of arms has been performed.

It is unqueſtionably a very notable art to ravage countries, deſtroy dwellings, and, *communibus annis*, out of a hundred thouſand men to cut off forty thouſand. This invention was originally cultivated by nations aſſembled for their common good; for inſtance, the diet of the Greeks ſent word to the diet of Phrygia, and its neighbours, that they were putting to ſea in a thouſand fiſhing-boats, in order to do their beſt to cut them off root and branch.

The Roman people, in a general aſſembly, reſolved, that it was their intereſt to go and fight the Vejentes, or the Volſcians, before harveſt; and ſome years after, all the Romans, being angry with all the Carthaginians, fought a long time both by ſea and land. It is otherwiſe in our time.

A genealogiſt ſets forth to a prince that he is deſcended in a direct line from a count, whoſe kindred, three or four hundred years ago, had made a family-compact with a houſe, the very memory of which is extinguiſhed. That houſe had

had ſome diſtant claim to a province, the laſt proprietor of which died of an apoplexy. The prince and his council inſtantly reſolve that this province belongs to him by divine right. The province, which is ſome hundred leagues from him, proteſts that it does not ſo much as know him, that it is not diſpoſed to be governed by him; that before preſcribing laws to them, their conſent, at leaſt, was neceſſary: theſe allegations does not ſo much as reach the prince's ears; it is inſiſted on that his right is inconteſtable. He inſtantly picks up a multitude of men, who have nothing to do nor nothing to loſe; clothes them with coarſe blue cloth, one *ſous* to the ell; puts on them hats bound with coarſe white worſted; makes them turn to the right and left; and thus marches away with them to glory.

Other princes, on this armament, take part in it to the beſt of their ability, and ſoon cover a ſmall extent of country with more hireling murderers, than Gengis-Kan, Tamerlane, and Bajazet had at their heels.

People at no ſmall diſtance, on hearing that fighting is going forward, and that if they would make one, there are five or ſix *ſous* a-day for them, immediately divide into two bands, like reapers, and go and ſell their ſervices to the firſt bidder.

Theſe multitudes furiouſly butcher one another, not only without having any concern in the quarrel, but without ſo much as knowing what it is about.

Sometimes five or ſix powers are engaged, three againſt three, two againſt four, ſometimes even one againſt five, all equally deteſting one another; and, friends and foes by turns, agreeing

agreeing only in one thing, to do all the miſchief poſſible.

An odd circumſtance in this infernal enterpriſe is, that every chief of theſe ruffians has his colours conſecrated, and ſolemnly prays to God before he goes to deſtroy his neighbour. If the ſlain in a battle do not exceed two or three thouſand, the fortunate commander does not think it worth thanking God for; but if, beſides killing ten or twelve thouſand men, he has been ſo far favoured by Heaven as totally to deſtroy ſome remarkable place, then a verboſe hymn is ſung in four parts, compoſed in a language unknown to all the combatants, and beſides ſtuffed with barbariſms. The ſame ſong does for marriages and births as for maſſacres; which is ſcarce pardonable, eſpecially in a nation of all others the moſt noted for new ſongs.

All countries pay a certain number of orators to celebrate theſe ſanguinary actions; ſome in a long black coat, and over it a ſhort docked cloak; others in a gown, with a kind of ſhirt over it; ſome again over their ſhirts have two pieces of a motley-coloured ſtuff hanging down. They are all very long-winded in their harangues, and to illuſtrate a battle fought in Wateravia, bring up what paſſed thouſands of years ago in Paleſtine.

At other times theſe gentry declaim againſt vice; they prove by ſyllogiſms and antitheſes, that ladies, for ſlightly heightening the hue of their cheeks with a little carmine, will aſſuredly be the eternal objects of eternal vengeance; that Polyeucte an Athalia* are the devil's works; that he whoſe table on a day of

* Two French Tragedies.

abſtinence

abſtinence is loaded with fiſh to the amount of two hundred crowns, is infallibly ſaved; and that a poor man, for eating two-penny-worth of mutton, goes to the devil for ever and ever.

Among five or ſix thouſand ſuch declamations there may be, and that is the moſt, three or four written by a Gaul named *Maſſillon*, which a gentleman may bear to read; but in not one of all theſe diſcourſes has the orator the ſpirit to animadvert on War, that ſcourge and crime which includes all others. Theſe groveling ſpeakers are continually prating againſt love, mankind's only ſolace, and the only way of repairing it: not a word do they ſay of the deteſtable endeavours of the mighty for its deſtruction.

Bourdaloue! a very bad ſermon haſt thou made againſt Impurity, but not one, either bad or good on thoſe various kinds of murders, on thoſe robberies, on thoſe violences, that univerſal rage by which the world is laid waſte! Put together all the vices of all ages and places, and never will they come up to the miſchiefs and enormities of only one campaign.

Ye bungling ſoul-phyſicians! to bellow for an hour and more againſt a few flea-bites, and not ſay a word about that horrid diſtemper which tears us to pieces. Burn your books, ye moralizing Philoſophers! Whilſt the humour of a few ſhall make it an act of loyalty to butcher thouſands of our fellow creatures, the part of mankind dedicated to heroiſm will be the moſt execrable and deſtructive monſters in all Nature. Of what avail is humanity, benevolence, modeſty, temperance, mildneſs, diſcretion, and piety, when half a pound of lead, diſcharged at the diſtance of ſix hundred paces, ſhatters my body? when I expire at the age

of

of twenty under pains unſpeakable, and amidſt thouſands in the ſame miſerable condition? when my eyes at their laſt opening ſee my native town all in a blaze? and the laſt ſounds I hear are the ſhrieks and groans of women and children expiring among the ruins, and all for the pretended intereſt of a man who is a ſtranger to us?

The worſt is, that War appears to be an unavoidable ſcourge; for if we obſerve it, the god Mars was worſhipped in all nations; and among the Jews, Sabbaoth ſignifies *the god of armies:* but in Homer, Minerva calls Mars a furious hair-brained infernal deity.

WHATEVER IS, IS RIGHT.

WHAT a clamour was raiſed in the ſchools and even among ſober thinkers, when Leibnitz paraphraſing on Plato, built his ſtructure of the beſt of poſſible worlds, affirming that all things went in the beſt manner, and that God could make but one world. Now Plato had allowed that God could make five, there being five regular ſolid bodies; the *tetraedron*, or three-faced pyramid, with the baſe equal, the *cube*, the *exaedron*, the *dodecaedron*, and *icoaedron*. But our world is not of the form of any of Plato's bodies, ſo that he ſhould have allowed a ſixth manner.

So much for the divine Plato. Leibnitz, who certainly was his ſuperior both in metaphyſics and geometry, in the tenderneſs of philanthropy ſhowed mankind that they ought to be very well ſatisfied, and that God had done all he could for them; that he had neceſſarily, among all poſſibilities,

poſſibilities, made choice of what was indiſputably the beſt.

What becomes of original ſin? was the cry of many. Let what will come of it, ſaid Leibnitz and his friends; but in his public writings he makes original ſin neceſſarily a part of the beſt world.

How! our firſt parents to be driven out of a delightful abode, where they were to have lived for ever, had they not eaten an apple! How! in wretchedneſs to beget children loaded with a variety of wretchedneſs, and making others as wretched as themſelves! How! to undergo ſuch diſeaſes, to feel ſuch vexations, to expire in pain, and by way of refreſhment to be burned through all the ages of eternity. Was this the beſt portion? That is not over good for us; and in what can it be good for God?

Leibnitz was ſenſible this admitted of no anſwer; accordingly he falls to making of large books unintelligible to his very ſelf.

To deny that there is any evil, may be ſaid as a banter by a Lucullus full of health, and feaſting in his ſaloon with his miſtreſs and jocund cronies; but only let him look out at the window, and he will ſee ſome unhappy people; and a fever will make the great man himſelf ſo.

I am not fond of quoting; it is uſually a critical taſk; it is neglecting both what precedes and follows the paſſage quoted, and bringing on one's ſelf complaints and quarrels: yet I muſt quote Lactantius, a father of the church, who, in his thirteenth chapter on the *Divine Anger*, puts the following words in Epicurus's mouth. "Either God would remove "evil out of this world, and cannot; or he can, "and will not; or he has neither the power "nor

" nor will; or, laſtly, he has both the power " and will. If he has the will and not the " power, this ſhews weakneſs, which is con- " trary to the nature of God; if he has the " power, and not the will, it is malignity; " and is this no leſs contrary to his nature. " If he is neither able nor willing, it is both " weakneſs and malignity; if he be both wil- " ling and able (which alone is conſonant to " the nature of God) how came it that there " is evil in the world?"

This is a home argument; and accordingly Lactantius gives but a ſorry anſwer to it, in ſaying that God wills evil, but that he has given us wiſdom for acquiring good. This anſwer muſt be allowed to fall very ſhort of the objection; as ſuppoſing that God, without producing evil, could not have given us wiſdom: if ſo, our wiſdom is a dear bargain.

The origin of evil has ever been an abyſs, the bottom of which lyes beyond the reach of human eyes; and many philoſophers, and legiſlators, in their perplexity, had recourſe to two Principles, one good and the other evil. Typhon was the evil Principle among the Egyptians, and Arimanus among the Perſians. This divinity is well known to have been eſpouſed by the Manicheans; but theſe wiſe folks, having never converſed with either the good or the evil Principle, I think they are not to be believed on their bare word.

Amidſt the abſurdities which ſwarm in the world, and may be claſſed among its evils, it is no ſlight error to have ſuppoſed two Almighty Beings ſtruggling which ſhould bear the greater ſway in the world, and making an agreement together, like Moliere's two phyſicians, Allow me

me the puke, and I will allow you the bleeding.

Baſilides, from the Platonics, affirmed, ſo early as the Firſt Century of the church, that God gave our world to be made by his loweſt angels; and that by their aukwardneſs and ignorance things are as they are. This theological fable falls to pieces before the terrible objection, that it is not in the nature of an infinitely wiſe and powerful God to cauſe a world to be conſtructed by ignorant architects, who know not how to conduct ſuch a taſk.

Simon, aware of this objection, obviates it by ſaying, That the angel who acted as ſurveyor is damned for his bungling; but this bungling of the angel does not mend our caſe.

Neither does the Grecian ſtory of Pandora ſolve the objection any better. The box with all evils in it, and Hope remaining in the bottom, is indeed a charming allegory; but this Pandora Vulcan made purely to be revenged of Prometheus, who had formed a man of mud.

The Indians are not a whit nearer the mark: God on creating man gave him a drug, by which he was to enjoy perpetual health; the man put his drug on his aſs; the aſs being thirſty, the ſerpent ſhowed it the way to a ſpring, and whilſt the aſs was drinking, the ſerpent made off with the drug.

The Syrians had a conceit, that the man and the woman having been created in the fourth heaven, they took a fancy to eat a bit of cake inſtead of ambroſia, their natural regale. Ambroſia perſpired through the pores; but after eating the cake they had a motion to go to ſtool, and aſked an angel the way to the privy. Do you ſee, ſaid the angel, yon little planet, ſcarce viſible, about ſixty millions of leagues

off? that is the privy of the univerſe; make the beſt of your way thither. They marched, and there they were left to continue: and ever ſince this our world has been what it is.

But the Syrians are gravelled when aſked, why God permitted man to eat of the cake, and why it ſhould be productive of ſuch dreadful evils to us?

To ſhorten my journey, I ſhoot away from the fourth heaven to Lord Bolingbroke. This perſonage, who it muſt be allowed had a great genius, gave the famous Pope his plan of *whatever is is right*, which accordingly occurs word for word in Lord Bolingbroke's *Poſthumous Works*: and the ſame ſentiment occurs before in Lord Shafteſbury's *Characteriſtics*. In his treatiſe entitled *The Moraliſt*, are theſe words:

" Much is alledged in anſwer to ſhow why " Nature errs, and how ſhe came thus impotent " and erring from an Unerring Hand. But I " deny ſhe errs—It is, on the contrary, from " this order of inferior and ſuperior things, " that we admire the world's beauty founded " thus on contrarieties; whilſt from ſuch various " and diſagreeable principles an univerſal con- " cord is eſtabliſhed.

" Thus in the ſeveral orders of terreſtrial " forms a reſignation is required, a ſacrifice and " yielding of natures one to another. The " vegetables by their death ſuſtain the animals; " and animal bodies diſſolved, enrich the earth, " and raiſe again the vegetable world. Nu- " merous inſects are reduced again by the ſupe- " rior kinds of birds and beaſts; and theſe again " are checked by man, who in his turn ſubmits " to other natures, and reſigns his form a ſacri- " fice in common to the reſt of things. And if " in natures ſo little exalted and pre-eminent " above

" above each other the ſacrifice of intereſt can " appear ſo juſt; how much more reaſonably may " all inferior natures be ſubjected to the ſuperior " nature of the world!—The central powers, " which hold the laſting orbs in their juſt poiſe " and movement, muſt not be controlled to " ſave a fleeting form, and reſcue from the pre- " cipice a puny animal, whoſe brittle frame, " however protected, muſt of itſelf ſo ſoon diſ- " ſolve. The ambient air, the inward vapours, " the impending meteors, or whatever elſe is " nutrimental or preſervative of this earth, muſt " operate in a natural courſe; and other con- " ſtitutions muſt ſubmit to the good habit and " conſtitution of the all-ſuſtaining globe?"

Bolingbroke, Shafteſbury, and Pope their artiſt, are not more ſatisfactory than the others; their *Whatever is is right*, imports no more than that all is directed by immutable laws; and who knows not that? You tell us nothing, in obſerving with every little child that flies are born to be devoured by ſpiders; ſpiders by ſwallows; ſwallows by magpies; magpies by eagles; and eagles to be ſhot at by men, and men to kill one another, and to be eaten by worms; and afterwards by devils, at leaſt a thouſand to one.

Thus we ſee a clear and ſtated Order throughout every ſpecies of creatures; in ſhort, there is Order in all things. The formation of a ſtone in my bladder is a wonderful mechaniſm: ſtony particles inſenſibly get into my blood; are filtrated in my kidnies; paſs through the urethra; ſettle in my bladder; and there, by an admirable Newtonian attraction, concrete. The ſtone forms and grows bigger, and by the fineſt diſpoſitions in the world, I undergo tortures worſe than death; a ſurgeon, having improv-

ed Tubal Cain's invention, comes and ſtabs a ſharp and edged ſteel inſtrument into my ——, lays hold of my ſtone with his forceps: but by a neceſſary mechaniſm it breaks as he is trying to extract it, and by the ſame mechaniſm I expire as on the rack. As *whatever is is right*, all this muſt be likewiſe *right*; it is evidently a conſequence of the unalterable phyſical principles granted; and I know it as well as yourſelf.

Had we no feeling, no objection would lye againſt ſuch a ſyſtem: but that is not the point; what we aſk is, Whether there are no ſenſible evils, and whence they are originated? Pope, in his fourth epiſtle on *whatever is is right*, ſays, "There is no evil, or all partial evil is "univerſal good."

An odd general good, truly: compoſed of the gout, the ſtone, pains, afflictions, crimes, ſufferings, death, and damnation!

The fall of man is the plaſter we lay on in all theſe partial diſeaſes of ſoul and body, which you term *general health*; but with Shafteſbury and Bolingbroke original ſin is a mere jeſt, and Pope is ſilent about it. Their ſyſtem manifeſtly undermines Chriſtianity, and explains nothing at all.

This ſyſtem, however, has lately been countenanced by ſeveral divines, who make no difficulty of contrarieties: well, let no body be grudged the comfort of reaſoning in his way on the deluge of evil with which the world is overwhelmed: incurable patients ſhould be allowed to gratify their appetites in eating what they like; ſome have even cried up this ſyſtem as conſolatory.

A ſtrange comfort I own! And do not you find great relief in Shafteſbury's preſcription, who ſays, that God will not change his eternal laws

laws for ſo paltry a creature as man? It muſt, however, be owned, that this paltry animal has a right humbly to lament, and, amidſt his lamentations, to endeavour at comprehending why thoſe eternal laws are not adapted to the well-being of every individual.

This ſyſtem of *whatever is is right*, repreſents the Author of nature merely as a powerful, cruel king, who, if he does but compaſs his deſigns, is very eaſy about the death, diſtreſſes, and afflictions of his ſubjects.

So very far, then, is the opinion of the beſt world poſſible from being conſolatory, that it puzzles thoſe philoſophers who embrace it. The queſtion of good and evil remains an inexplicable chaos to candid inquirers; cavillers may trifle with it; they are galley-ſlaves playing with their chains. As to the thoughtleſs commonalty, they are not unlike fiſhes taken out of a river, and put into a reſervoir, little thinking they are to undergo a ſecond removal in Lent; ſo we of ourſelves are totally ignorant of the cauſes of our deſtiny.

At the end of almoſt every chapter of metaphyſics, we ſhould put the two letters uſed by the Roman judges when a cauſe was obſcure, N. L. *non liquet*, I do not underſtand it.

WICKED, WICKEDNESS.

WE are perpetually told that human nature is eſſentially perverſe, that man is born a child of the devil. Now nothing can be more imprudent; for, my friend, in preaching to me that all the world is born in Wickedneſs, thou informeſt me that thou art born ſo, and that behoves me to beware of thee, as I would of a

fox or crocodile. O! not at all, ſayeſt thou, I am regenerated; I am no unbeliever or heretic; I may be truſted: ſo then the remainder of mankind being either heretics, or what thou calleſt *Infidels*, will be a mere herd of monſters; and whenever thou art ſpeaking to a Lutheran or a Turk, thou ſhouldſt conclude that they are for robbing and murdering thee, for they are the devil's ſpawn; one is not regenerated, and the other is degenerated. Much more rational and much more handſome would it be to ſay to men, "You are all born good; conſider how dreadful it would be to defile the purity of your being." Mankind ſhould be dealt with as individuals. If a prebendary leads a ſcandalous life, a friend ſays to him, Is it poſſible that you can thus diſgrace the dignity of a prebendary? A counſellor or judge is reminded that he has the honour of being counſellor to the king, and that it is his duty to be an example of virtue. The encouragement to a ſoldier is, Remember you belong to the regiment of Champagne. And every individual ſhould be told, Remember your dignity as a man.

Say or do what you will, this muſt at length be the caſe; for what can mean this ſaying, ſo common among all nations, Reflect within thyſelf? Now, were you born a child of the devil; were your original criminal; were your blood formed of an infernal liquor; to bid you reflect within yourſelf would import, Conſult your diabolical nature, and follow its ſuggeſtions; cheat, rob, murder, it is your father's law.

Man is not born Wicked; he becomes ſo, as he falls ſick. Should ſome phyſicians come and tell him, You are born ſick, it is certain that theſe phyſicians, whatever they might ſay or do, will not cure him if his diſeaſe be inherent in his nature;

nature; and theſe reaſoners are themſelves very ſick.

Bring together all the children of the univerſe, you will ſee nothing in them but innocence, gentleneſs, and fear. Were they born Wicked, ſpiteful, and cruel, ſome ſigns of it would come from them, as little ſnakes ſtrive to bite, and little tygers to tear. But Nature having been as ſparing of offenſive weapons to man as to pigeons and rabbits, it cannot have given them an inſtinct to miſchief and deſtruction.

So man is not born Wicked! how comes it then that ſo many are infected with the peſtilence of Wickedneſs? It is becauſe they who bear rule over them, having caught the diſtemper, communicate it to others; as a woman, having the diſtemper which Chriſtopher Columbus brought from America, has ſpread the venom all over Europe. By the firſt ambitious man was the world corrupted.

You will ſay, that this firſt monſter only fecundated that germ of pride, rapine, fraud, and cruelty, which is in all men. I own that, in general, the greater part of our brethren eaſily contract theſe qualities: but has every body the putrid fever, the ſtone and gravel, becauſe every body is liable to thoſe diſtempers?

There are whole nations which are not wicked; the Philadelphians, the Banyans, have never ſhed human blood. The Chineſe, the people of Tonquin, Lao, Siam, and even of Japan, have lived in the moſt profound tranquillity for theſe hundred years paſt. In the ſpace of ten years ſcarce any of thoſe enormities at which human nature ſtands aſtoniſhed is heard of in the cities of Rome, Venice, Paris, London,

London, and Amſterdam; cities where yet cupidity, the mother of all crimes, is flagrant.

If men were eſſentially Wicked, and all born under the ſway of a being as malignant as wretched, who in revenge for his puniſhment, inſpired them with all his rage, we ſhould every morning hear of huſbands being murdered by their wives, and fathers by their children, juſt as fowls are found killed by a pole-cat, who came in the night and ſucked their blood.

If we ſuppoſe there are ten hundred millions of men upon the earth, it is a great many; and this makes about five hundred millions of women, who ſew and ſpin, feed their little ones, keep the hut or houſe clean, and backbite their neighbours a little. I do not ſee any great harm theſe ſimpletons do on earth. Of this number of inhabitants on the globe, there are at leaſt two hundred millions of children, who certainly neither kill nor plunder, and about as many who, through age and ſickneſs, are not capable of thoſe crimes. Thus there remains, at moſt, but a hundred millions whom youth and vigour qualify for the commiſſion of crimes. Of theſe hundred millions we may ſay, that ninety are continually taken up with prodigious labour, in forcing the earth to furniſh them with food and raiment: now theſe have ſcarce time to perpetrate outrages.

In the remaining ten millions will be included idlers, and jocund companions, who love peace and feſtivity; the men of talents, who are taken up with their ſeveral profeſſions; magiſtrates and prieſts, whom it manifeſtly behoves to lead an irreproachable life, at leaſt in appearance: ſo that the real wicked men

men are reduced to ſome few politicians, either ſecular or regular, who will always be for diſturbing the world; and ſome thouſands of vagrants who hire their ſervices to thoſe politicians. Now never is a million of theſe wild beaſts employed at once, and among theſe I reckon highwaymen; ſo that at moſt, and in the moſt tempeſtuous times, there is but one man of a thouſand who may be called *wicked*, and he is not ſo always.

Thus is Wickedneſs on earth infinitely leſs than is talked of and believed. To be ſure, there is ſtill too much misfortune, diſtreſs, and horrible crimes; but the pleaſure of complaining and magnifying is ſuch, that at the leaſt ſcratch you cry out, the earth is deluged with blood. If you have been cheated, then the world is full of perjury. An atrabilarious mind, on having been wronged, ſees the univerſe covered with damned ſouls; as a young rake, ſeated at ſupper with his doxy after the opera, does not dream that there are any diſtreſſed objects.

APPENDIX.

APPENDIX*.

The GARDENER'S CATECHISM: or, *A Dialogue between Baſhaw* Tuctan, *and* Karpos *the Gardener.*

Tuctan.

YOU ſell your fruit, friend Karpos, very dear; however, it is pretty good.——I'pray what religion do you profeſs now?

Kar. Why, faith, my Lord Baſhaw, I can't very well tell you. When our little iſland † belonged to the Greeks, I remember I was ordered to ſay that Αγιον πνευμα proceeded only from τυ πατρυ. I was told to pray to God ſtanding bolt upright, with my arms acroſs, and was prohibited eating milk in Lent. When the Venetians came, our new Italian curate ordered me to ſay that Αγιον πνευμα proceeded both from τυ πατρυ and τυ υιου, permitting me to eat milk, and making me pray on my knees. On the return of the Greeks, and their expelling the Venetians, I was obliged again to renounce τυ υιον and milk-porridge. You have at length expelled the Greeks, and I hear you cry out, as loud as you can, *Allah illa Allah!* For my part, I no longer know what I am; but I love God with all my heart, and ſell my fruit very reaſonably.

Tuc. You have ſome fine figs there.

Kar. At your ſervice, my lord.

Tuc. They ſay you have a fine daughter, too.

* The three following articles are not in the London Edition.

† Samos.

Kar.

Kar. Yes, my Lord Baſhaw, but ſhe is not at your ſervice.

Tuc. Why ſo? Wretch!

Kar. Becauſe I am an honeſt man; I may ſell my figs if I pleaſe; but I muſt not ſell my daughter.

Tuc. And pray by what law are you forbidden not to ſell one kind of fruit as well as another?

Kar. By the law of all honeſt gardeners. The honour of my daughter is not my property, but her's. It is not with us a marketable commodity.

Tuc. You are then diſloyal to your Baſhaw.

Kar. Not at all; I am his faithful ſervant in every thing that is juſt, ſo long as he continues my maſter.

Tuc. And ſo, if your Greek patriarch ſhould form a plot againſt me, and ſhould order you, in the name of τυ πατρος and τυ υιου, to enter into it, you would not have devotion enough to turn traitor? Ha!

Kar. Not I.

Tuc. And, pray, why ſhould you refuſe to obey your patriarch on ſuch an occaſion?

Kar. Becauſe I have taken an oath of allegiance to you as my Baſhaw; and I know that τυ πατρος does not command any one to engage in plots and conſpiracies.

Tuc. I am glad of that, at leaſt. But what if the Greeks ſhould retake the iſle, and expel your Baſhaw; would you be faithful to me ſtill?

Kar. What! when you are no longer my Baſhaw?

Tuc. What then would become of your oath of allegiance?

Kar. Something like my figs; you will not be any more the better for it. Craving your honour's

nour's pardon, it is certain, that if you were now dead, I ſhould owe you no allegiance.

Tuc. The ſuppoſition is a little impolite; but however your concluſion is true.

Kar. And would it not be the ſame, my lord, if you were expelled? for you would have a ſucceſſor to whom I muſt take a freſh oath of allegiance. Why ſhould you require fidelity of me when it would be no longer of uſe to you? That would be juſt as if you could not eat my figs yourſelf, and yet you would prevent my ſelling them to any body elſe.

Tuc. You are a reaſoner, I ſee, and have your principles of action.

Kar. Ay, ſuch as they are. They are but few; but they ſerve me; and perhaps if I had more they would only puzzle me.

Tuc. I ſhould be curious to know your principles.

Kar. They are, to be a good huſband, a good father, a good neighbour, and a good gardener. I go no farther, and hope, for the reſt, that God will take every thing in good part, and have mercy on me.

Tuc. And do you think that he will ſhow the ſame mercy to me who am governor of this iſland of Samos?

Kar. And, pray, how do you think I ſhould know that? Is it for me to conjecture how God Almighty behaves to Baſhaws? That is an affair between you and him which I do not intermeddle with in any ſhape. All that I believe of the matter is, that if you are as honeſt a Baſhaw as I am a gardener, God will be very good to you.

Tuc. By Mahomet, I like this idolater very well! Farewell, friend; Allah be your protection.

Kar.

Kar. Thank ye, my Lord Baſhaw! God have mercy upon you.

FREEDOM OF SENTIMENT.

IN the year 1707, about the time at which the Engliſh gained the battle of Saragoſſa, protected Portugal, and gave to Spain a king, my Lord Valiant, a general officer, who had been wounded in fight, had retired to Bareges for the benefit of the waters. The count Medroſo, who had fallen from his horſe behind the baggage-waggons, a league and a half from the field of battle, had repaired alſo to the ſame place. The latter had been well acquainted with the Inquiſition, on which account his Lordſhip entered one day, after dinner, into the following converſation with him.

L. Val. And ſo, Count, you have been an officer in the Inquiſition! You muſt have been engaged in a moſt villainous employment.

Med. Very true, my lord, but as I had rather be their officer than their victim, I preferred the misfortune of burning my neighbour to that of being roaſted myſelf.

L. Val. What a horrible alternative! Your countrymen were a hundred times happier under the yoke of the Moors, who permitted you to indulge yourſelves freely in ſuperſtition, and imperious as they were as conquerors, never dreamed of exerciſing that ſtrange prerogative of enſlaving ſouls.

Med. We are not permitted now either to write, ſpeak, or even to think. If we ſpeak, it is eaſy to miſinterpret our words, and ſtill

much more ſo if we write. And though we cannot be condemned at an *Auto de fe* for our ſecret thoughts, we are threatened to lye burning for ever, by the command of God himſelf, if we dare to think otherwiſe than the Dominicans. They have perſuaded the government alſo, that if we had common-ſenſe, the ſtate would ſoon be in a combuſtion, and the nation become the moſt unhappy people upon earth.

L. Val. And do you believe that the Engliſh are ſo unhappy, who cover the ocean with their ſhips, and came from the other end of Europe to fight your battles for you? Do you find that the Dutch, who have ſtripped you of almoſt all your diſcoveries in India, and who now are among your protectors, are really ſo abandoned by heaven, for having given free liberty to the preſs, and converted the thoughts of mankind into a profitable ſpecies of commerce? Was the Roman empire the leſs powerful for permitting Cicero to write his ſentiments freely?

Med. Cicero! Who is he? I never heard of his name before. We hear nothing of your Cicero's, but of our holy Father the Pope, and St. Anthony of Padua. Nay, I have hitherto been told that the Romiſh religion is demoliſhed if men once begin to think for themſelves.

L. Val. How are you to believe this, who are aſſured that your church is of divine inſtitution, and that the gates of hell ſhall not prevail againſt it? If this be true, nothing can ever deſtroy it.

Med. That is true, but it may be reduced to almoſt nothing. Thus it is owing to this *thinking* that Sweden, Denmark, England, and the greater part of Germany, labour under the terrible misfortune of being no longer ſubject to the Pope. It is even ſaid, that if men thus con-

tinue to follow the light of their own miſtaken underſtandings, they will be contented ſoon with the ſimple adoration of God, and the mere practice of moral virtue. If the gates of hell ſhould prevail ſo far as this, what would become of the holy office?

L. Val. Had the primitive Chriſtians been thus prohibited to think, Chriſtianity would certainly never have been eſtabliſhed.

Med. I do not rightly underſtand what you mean.

L. Val. I mean to ſay, that if Tiberius and the reſt of the emperors had encouraged Dominicans to prevent the primitive Chriſtians from the uſe of pen and ink; nay, had not the privilege of thinking freely been long enjoyed in Rome, it had been impoſſible for the Chriſtians to have eſtabliſhed their tenets. If, then, the firſt eſtabliſhment of Chriſtianity was owing to this liberty of thinking, how contradictory and abſurd is it to endeavour to deſtroy that baſis on which your church itſelf was firſt founded? If any propoſal regarding your worldly intereſt be made to you, do not you conſider ſome time before you adopt it? And what can be more intereſting to a man in this world, than that of his eternal happineſs or miſery in the next? There are above an hundred different religions upon earth that condemn you and your tenets as abſurd, impious, and damnable. Enter into an examination, therefore, of thoſe tenets.

Med. How ſhould I be able to examine them? I am no Dominican.

L. Val. But you are a man, and that is ſufficient.

Med. Alas! you are much more a man than I am.

L. Val. You have nothing to do but to learn to think; you were born with a capacity for it: and though, when a bird in the cage of the Inquiſition, the holy office clipt your wings, they may grow again. A man who does not underſtand geometry may learn it. There is no body that cannot be in ſome degree inſtructed. It is a ſhame to truſt our ſouls in the hands of thoſe we ſhould be afraid to truſt with our money. Come, come, venture to think for yourſelf.

Med. But, they ſay, that if all the world thus thought for themſelves, it would be productive of ſtrange confuſion.

L. Val. Quite the contrary, I aſſure you. Does not every one ſpeak his mind freely of the entertainment at a theatre, and is the repreſentation interrupted by it? But if any inſolent protector of a bad poet ſhou'd ſtart up, and inſiſt upon the audience approving what they might diſlike, what would be the conſequence? They would naturally go to logger-heads, as they ſometimes do at the playhouſes in London. The exerciſe of ſuch tyranny, over the minds of men, hath been productive, in a great degree, of the miſeries that have fallen upon mankind. We have been happy in England ſince every man hath been at liberty to ſpeak his own mind.

Med. And we are very quiet at Liſbon, where no body is permitted to ſay any thing.

L. Val. You are quiet, but you are not happy. Your tranquillity is that of galley-ſlaves, who tug the oar, and keep time in ſilence.

Med. Do you think, then, that my ſoul is in the gallies.

L. Val. Yes, and I would deliver you from your bondage.

Med.

Med. But what if I find myſelf quite at eaſe in the gallies?

L. Val. Nay, in that caſe, you deſerve to continue there.

COMMON SENSE.

THERE is ſometimes to be found in idiomatical and vulgar expreſſions, an image of what paſſes in the hearts of all mankind. *Senſus communis* ſignified, among the ancient Romans, not only Common Senſe, but alſo humanity and ſenſibility. As we are much inferior to the Romans, it ſignifies with us only the half its import with them. It means only common underſtanding, a ſimple capacity to reaſon, the mere comprehenſion of ordinary things, a kind of mean between ſtupidity and genius. To ſay that *a man wants common ſenſe* is a groſs affront. To ſay that *he does not want common ſenſe* is an affront alſo; as it is as much as to ſay, that although he is not altogether ſtupid, he has neither genius nor wit. But whence comes this expreſſion, *common-ſenſe*, if not from the ſenſes? In the invention and uſe of this term, mankind plainly confeſs that nothing enters into the mind but through the ſenſes; would they, elſe, have uſed the word Senſe, to ſignify common underſtanding?

We ſometimes ſay that common-ſenſe is very rare. What is the meaning of that phraſe? Certainly no more than that the progreſs or exerciſe of reaſon is interrupted in ſome men by their prejudices or prepoſſeſſions. Hence we ſee a man capable of reaſoning very juſtly on one ſubject, err moſt groſsly in arguing upon another.

another. An Arabian, who may be an exact calculator, an ingenious chymiſt, and a good aſtronomer, believes nevertheleſs, that Mahomet could put one half of the moon in his ſleeve. Wherefore is it that he is ſuperior to mere common-ſenſe in judging of theſe three ſciences, and inferior to it in his conceptions of the half-moon in Mahomet's ſleeve? In the firſt caſe he ſees with his own eyes, and judges with his own underſtanding; in the ſecond, he ſees with the eyes of others, ſhutting his own, and perverting that underſtanding which Nature gave him.

In what manner can this ſtrange perverſion of mind be effected? How can thoſe ideas, which ſucceed each other ſo regularly and conſtantly in our contemplations on numerous other objects, be ſo miſerably confuſed in our reflecting upon another, a thouſand times more obvious and palpable? The capacity of the man, that is, his principles of intelligence being ſtill the ſame, ſome of his organs, therefore muſt be deprived: as we ſometimes ſee in the niceſt Epicure a vitiated taſte with regard to ſome ſpecies of viands. But how came the organ of the Arab, who ſees an half-moon in Mahomet's ſleeve, to be thus depraved! By *Fear*? He hath been told, that, if he does not believe in this ſtory of the half-moon and ſleeve, his ſoul, in paſſing over the narrow bridge immediately after his death, will be tumbled into the gulph beneath, there to periſh eternally. Again, he is farther told, that if he ſhould doubt the truth of the ſleeve, one Derviſe will accuſe him of impiety; a ſecond will prove him to be deſtitute of common-ſenſe, in that having all poſſible motives of credibility laid before him, he yet refuſes to ſubmit his proud

proud reaſon to the force of evidence; a third will have him brought before the petty Divan of a province and get him legally impaled.

All this ſtrikes a panic in our good Arabian, his wife, ſiſter, and all his little family. They do not want for ſenſe in judging of other matters; but their conceptions are hurt in regard to this particular, juſt like that of Paſcal, who ſaw continually a precipice by the ſide of his eaſy-chair. But does our Arab really believe this ſtory of Mahomet's ſleeve? No. He endeavours to believe it; he ſays to himſelf it is impoſſible, but it is true; I believe what I do not believe. Thus a confuſed heap of ideas are formed in his brain, which he is afraid to unravel; and this cauſes him to want common-ſenſe in reaſoning upon this ſubject.

THE END.